

# The Living Church

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## EDITORIALS & COMMENTS

### Some Unpleasant Facts

**THE LIVING CHURCH** will have to be discontinued.

With this issue? No, fortunately not on such short notice as that. But **THE LIVING CHURCH** will inevitably have to be discontinued in a very short time, perhaps within a year, unless an adequate plan of financing it can be devised and made effective.

Here are the unpleasant facts, some of which are already known to our readers, some of which are new:

For years now **THE LIVING CHURCH**, like most religious periodicals, has been published at an annual loss. The reasons for this are well known, the two main ones being the greatly increased costs of publication since the war, and the concentration of national advertising into secular periodicals with circulations in the millions, to the exclusion of the religious periodicals with their comparatively small circulations. Of course this does not apply to all advertisers, for many of those who offer products appealing to the thinking minorities rather than to the masses still find that **THE LIVING CHURCH** and others of the better religious periodicals are much more effective, per dollar expended, than periodicals with such vast circulations as the *Saturday Evening Post*. But in general the advertisers of such everyday products as radios, motor cars, soap, toothpaste, and the like, no longer advertise in the religious press, as they once did.

During the past dozen or fifteen years this deficit, so far as **THE LIVING CHURCH** is concerned, has been met by the publishers, More-

house Publishing Co., out of their profits on the manufacture and sale of religious books. This company, founded forty-six years ago by the Wisconsin bishops and Linden H. Morehouse, is a private corporation, but its common stock has always been closely held by a family of Church people who have been willing to forego a part of their profits in order to underwrite the deficit on **THE LIVING CHURCH** and keep this periodical going as a service to the Church, believing that there was a real need in the Church for a definitely Catholic weekly to present two things: first, the teachings of the Episcopal Church according to what is commonly known as the Catholic conception thereof; and second, the news and views of the Church throughout the world. These two objectives **THE LIVING CHURCH** has constantly striven to achieve.

Of late years, in order to relieve somewhat the burden of this annual deficit, the plan of sustaining subscriptions has been evolved, whereby many subscribers voluntarily pay a higher rate for **THE LIVING CHURCH** than that required. Thus, for example, during the past month we received the following new subscriptions or renewals at sustaining rates:

7 (clerical) at \$4.00 instead of \$3.50  
26 (clerical) at \$5.00 instead of \$3.50  
39 at \$4.25 to \$5.00 instead of \$4.00  
6 at \$10.00  
2 at \$20.00

—  
80 (about 18% of total subscribing in July, 1931)

These sustaining subscriptions have helped very materially, but have by no means offset



the deficit, which has, in fact, been steadily mounting until in the fiscal year closing May 31, 1931, it reached nearly \$9,000.

IN 1928 there was incorporated the Church Literature Foundation, a non-profit corporation with the primary object of endowing THE LIVING CHURCH, but also to provide for the publication and dissemination of other Church literature of a Catholic nature. Space does not permit of describing this Foundation in full here and now, but descriptive literature will gladly be sent on request.

The objective of the Church Literature Foundation was (and is) an endowment of \$250,000.

The amount of the endowment, no part of which has been used for THE LIVING CHURCH, is at present about \$4,600.

The deficit on THE LIVING CHURCH last year was \$9,000.

The publishers sustained a loss on their general business of over \$21,000, in addition to the \$9,000 loss on THE LIVING CHURCH, or a total loss in excess of \$30,000.

The publishers cannot afford another such loss in 1931-1932, and they can no longer afford to underwrite a large deficit on THE LIVING CHURCH. Even if general business conditions so improve that the year 1931-1932 is a normal one (which seems doubtful) the publishers must build up their surplus to a safe point, and it no longer seems possible for them to stand the drain of the annual loss on THE LIVING CHURCH.

WHAT is to be done?

As yet we don't know.

Every possible economy is being put into effect, both by THE LIVING CHURCH and by the Morehouse Publishing Co. We are hoping that business conditions will turn the corner this fall, and will result in a much better year than the one just closed. But meanwhile we are up against facts—cold, unpleasant ones—and we have to face them.

The death warrant of THE LIVING CHURCH has not yet been signed, but it inevitably will be unless its friends come to its rescue immediately with substantial gifts and pledges to the endowment of THE LIVING CHURCH through the Church Literature Foundation.

A pledge form is printed on this page. It is very flexibly worded—on it one may pledge any amount, payable in any way desired. All such pledges will be added to the endowment fund of the Church Literature Foundation, and the income will be applied in the first instance to offsetting future (not past) deficits on THE LIVING CHURCH. In addition, on the page facing this one is a suggested form for making bequests to the Church Literature Foundation. We hope that many of our readers will make prompt use of both forms.

The endowment of a Church periodical is just as necessary and just as worthy as the endowment of a Church college.

We earnestly hope and pray that the response to this appeal may be generous enough to assure the continuance of THE LIVING CHURCH.

Our fate is in your hands.

CHURCH LITERATURE FOUNDATION, INC.  
1801-1817 W. Fond du Lac Ave.  
Milwaukee, Wis.

Gentlemen:

In order to provide for the endowment of THE LIVING CHURCH and to accomplish the other objectives of the Foundation, and in consideration of the gifts and subscriptions of others, I hereby subscribe the sum of.....Dollars to the *Church Literature Foundation, Inc.*,

the same to be payable in.....  

|   |             |   |                         |
|---|-------------|---|-------------------------|
| { | monthly     | } | payments of.....Dollars |
|   | quarterly   |   |                         |
|   | semi-annual |   |                         |

each, the first such payment being { enclosed herewith  
payable....., 19..... }

This sum is to be added to the endowment fund of the said *Church Literature Foundation, Inc.*, to be used for the endowment of THE LIVING CHURCH and for the promotion of Churchly literature in accordance with the provisions of the Foundation's Articles of Incorporation.

(Signed) .....

Address .....



TWO important articles in this issue of THE LIVING CHURCH will bear careful study, especially by members of the two Houses of General Convention, but also by all Church people who are interested in problems facing the Church today.

In his article on The Proposed Marriage and Church Courts Canon, Dr. Francis J. Hall has cut through the tangle of more or less relevant discussion about the Commission's proposals to the core of the whole problem, which he sums up in no uncertain words: "The proposed canon would clearly commit this Church to the sanction of unions declared by our Lord to be adulterous." This is the issue presented to General Convention, solemnly proposed by a group of the Church's "best minds," and which the bishops and deputies will have to settle. We trust that they will do so by burying the proposed canon under such an avalanche of negative votes that there will be no further question in the public mind as to the position of the Episcopal Church on the question of remarriage after divorce. At the same time, we hope the opportunity will be taken to eliminate the exceptive clause, permitting remarriage to the "innocent party" in a divorce for adultery, from the present canon.

The other article, that of Dr. Charles L. Dibble on The Church's Judicial System, was written at the request of THE LIVING CHURCH in order to summarize and at the same time constructively criticize the report of the Commission appointed in 1925 "for the purpose of considering the procedure provided in the canons for the trial and sentence of bishops, priests, and deacons, with a view to clarifying and simplifying the same, and of reporting to the next General Convention such changes and amendments to the canons as they may deem desirable." This report, carried over from the Convention of 1928 to that of 1931, is too long for publication in our columns, but printed copies are obtainable from the secretary of the Commission, Origen S. Seymour, 43 Cedar street, New York City.

Dr. Dibble, who is one of the Church's foremost canon lawyers, has not only analyzed the report of this Commission, but has taken the opportunity to review briefly the entire judicial system of the Church. Especially timely is his warning against the setting up of duplicating legal machinery in dioceses and provinces. The legal system of the Church is not so complicated that it cannot be administered within dioceses by a general purpose court, with a minimum of higher courts also having complete jurisdiction. The Church ought not to be put to the expense and waste of time involved in a complicated system of various kinds of courts, nor is there any need for such a system. One diocesan court in each diocese, one court of review in each province, and one general court of appeal ought to be enough to administer the Church's law and provide a remedy for any canonical offense, as well as a tribunal for the settlement of ecclesiastical marital questions. Any more legal machinery would be superfluous and wasteful.

THERE is a beautiful tradition among the American Indians that Manitou was traveling in the invisible world, and that he came upon a hedge of thorns, and after a while he saw wild beasts glare upon him from the thicket, and after a while he saw an impassable river; but, as he determined to proceed, and did go on, the thorns turned to phantoms; the wild beasts, a powerless ghost; the river, only the phantom of a river. And it is the simple fact of our lives that the vast majority of the obstacles in our way disappear when we march upon them.

—Talmage.

## THE CHURCH LITERATURE FOUNDATION

THE above-named corporation, organized under the laws of the State of Wisconsin, asks for gifts and bequests for an endowment, the income to be used for "the publication and distribution of literature in the interests of the Christian religion, and specifically of the Protestant Episcopal Church according to what is commonly known as the Catholic conception thereof and/or in the interest of the work of the said Church"; with provision that if deficits be sustained in the publication of THE LIVING CHURCH, they shall be paid from the income of the Foundation, if a majority of the trustees deem that a "suitable medium for the accomplishment of the purpose of the Foundation." Three trustees represent THE LIVING CHURCH, six the Church at large. President, Rt. Rev. B. F. P. Ivins, D.D., Bishop Coadjutor of Milwaukee; Secretary, L. H. Morehouse, 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis.

Form of bequest: "I give, bequeath and devise to Church Literature Foundation, Inc., a non-profit corporation, organized under the laws of the state of Wisconsin with principal office at 1801-1817 W. Fond du Lac Avenue, Milwaukee, Wis., the sum of . . . . ., the same to be added to the endowment fund of the said corporation and to be used in accordance with the provisions of its articles of incorporation."

## GENERAL CONVENTION DEPUTIES

IN THE LIVING CHURCH of July 11th we printed the list of deputies and alternates elected to General Convention. Additional names and corrections to that list have now been received which we print below:

### ARKANSAS

| CLERICAL DEPUTIES                       | CLERICAL ALTERNATES                    |
|---|--|
| Rev. H. A. Stowell, Pine Bluff.         | Rev. W. P. Witsell, D.D., Little Rock. |
| Very Rev. John Williamson, Little Rock. | Rev. E. W. Mellichampe, Helena.        |
| Rev. C. C. Burke, Mariana.              | Rev. C. D. Lathrop, Fort Smith.        |
| Rev. C. F. Collins, Hot Springs.        | Rev. Elnathan Tartt, Jr., Batesville.  |
| LAY DEPUTIES                            | LAY ALTERNATES                         |
| Col. C. D. James, Eureka Springs.       | W. W. Maxwell, Van Buren.              |
| John D. Barlow, Hope.                   | D. H. Cantrell, Little Rock.           |
| J. L. Wallin, Camden.                   | Humes Hamilton, Fort Smith.            |
| Conway Fitzhugh, Batesville.            | J. J. Smythe, Fort Smith.              |

### CUBA

| CLERICAL DELEGATE             | LAY DELEGATE                             |
|-------------------------------|--|
| Rev. J. B. Mancebo, Santiago. | E. F. Ozab, Edif. Metropolitana, Havana. |

### LEXINGTON

| CLERICAL DEPUTIES                    | Rev. Franklin Davis, Danville.                |
|--------------------------------------|---|
| Ven. Theodore S. Will, Ashland.      | Rev. Robert J. Murphy, Versailles.            |
| Very Rev. C. P. Sparling, Lexington. | (Other members as listed in July 11th issue.) |

### PANAMA CANAL ZONE

| CLERICAL DELEGATE                       | CLERICAL ALTERNATE                 |
|---|------------------------------------|
| Rev. Edward J. Cooper, Cristobal.       | Rev. Arthur F. Nightengale, Ancon. |
| LAY DELEGATE                            | LAY ALTERNATE                      |
| Dr. Dalferes P. Curray, Balboa Heights. | George Cooke Gade.                 |

A YOUNG BRAHMIN put this question to the Rev. E. Lewis of Bellary—"Do the Christian people of England really believe that it would be a good thing for the people of India to become Christians?" "Why, yes, to be sure they do," he replied. "What I mean is," continued the Brahmin, "do they in their hearts believe that the Hindus would be better and happier if they were converted to Christianity?" "Certainly they do," said Mr. Lewis. "Why, then, do they act in such a strange way? Why do they send so few to preach their religion? When there are vacancies in the Civil Service there are numerous applicants at once; when there is a military expedition a hundred officers volunteer for it; in commercial enterprises, also, you are full of activity, and always have a strong staff. But it is different with your religion. I see one missionary with his wife here, and 150 miles away is another, and 100 miles in another direction is a third. How can the Christians of England expect to convert the people of India from their hoary faith with so little effort on their part?"

—London Missionary Society.



# DAILY BIBLE STUDIES

Edited by the Rev. Floyd W. Tomkins, D.D.

## TRUE HUMILITY

*Sunday, August 9: Tenth Sunday after Trinity*

READ St. Matthew 11:28-30.

THE true Christian seeks to follow Christ, and Christ was meek and lowly in heart. Our Collect today speaks of God's humble servants, and humility therefore is a Christian grace. It is not an "inferior complex," for such a condition contradicts our high calling as God's sons; but it is a loving recognition of our need and of God's care. It is associated with a knowledge of God's perfection and our own weakness. "Know thyself" was an old Greek saying, and while a true knowledge of self may well bring humiliation (quite a different thing from humility), it also brings a desire for excellence which at once leads us to God, who is ready to help. Pride is self-deception. Humility is the result of honest self-examination which leads to desire and struggle, and to faith in Him who calls to us: "Be ye perfect" (St. Matthew 5:48)!

*Hymn 306*

*Monday, August 10*

READ St. Matthew 19:16-22.

WHAT lack I yet?" It may be a cry of blind conceit. It may be a cry of discouragement in the face of a long struggle ahead. But also it may be a cry of noble determination as the vision of perfection flashes its message, and the heart cries "Excelsior," and the whole being throbs with a worthy intensity and ardor. "Not what I am, but what I hope to be!" Wherever there is life, there is struggle—the true interpretation of evolution lies there. To keep the eye on the example of perfection as seen in Jesus Christ, and to know that while we are far away from the ideal, some day we shall attain—that is humility, an active grace, not a gloomy despair. It sings of Heaven while it grasps heavenly blessings. It looks within and then quickly looks up and lifts up the head, crying "My redemption draweth nigh" (St. Luke 21:28)!

*Hymn 113*

*Tuesday, August 11*

READ Philippians 3:12-14.

COULD he but lose sight of the ideal, his sufferings were at an end." So writes Edward Dowden in his essay on Matthew Arnold. Humility, with its resultant struggle, is not a quiescent submission, but a battle against obstacles and a holding fast to ideals so intense that it gives pain. The Christian is a warrior, and his initial battle is with himself (Romans 7:19-25). The contests with the world follow normally, but his personal victory over self through Christ gives power as he fights for righteousness. Tears are associated with temptations, but they are blessed tears (Acts 20:19). The growing pains of spiritual advance are proofs that we are alive. Humility suffers, but the suffering declares that victory is sure. No one knows; it is a solitary struggle. But God knows, and He cheers us on: "Be not afraid! Only believe!"

*Hymn 540*

*Wednesday, August 12*

READ St. Luke 14:7-14.

THE grace of humility is gained through thought for others. Thought of self leads to pride, and pride leads to jealousy and many other deadly sins. The gracious spirit which led Jesus Christ to endure the Cross, despising the shame, calls us to forget self in glad sacrificing service. The exaltation which follows humility is the joy of heart which exults in the happiness brought to others. If there is sacrifice, it is forgotten in the cheer which replaces another's gloom and in the comfort which they only can know who seek to follow the Master. Self-seeking has no reward. That which men call gain is often but a prop to pitiful pride and ends in bitter

chagrin, but the virtue of love which makes the man poor after an earthly judgment enriches the truest part of him, the godlike part, the part which shares in anticipation the peace of Heaven.

*Hymn 505*

*Thursday, August 13*

READ I Peter 5:1-7.

ABRAHAM LINCOLN, it is said, was very fond of repeating that fine poem of William Knox, written over a hundred years ago:

"Oh, why should the spirit of mortal be proud?  
Like a fast-flitting meteor, a fast-flying cloud,  
A flash of the lightning, a break of the wave,  
He passes from life to his rest in the grave."

Yet the sentiment is not altogether healthy, for while human life is brief, it is crowded with opportunities and it may, by God's grace, influence the life of eternity. Humility does not call for a low estimate of life on earth, but for a self-respect which seeks to fulfil God's will. It is the meek-spirited who shall possess the earth (Psalm 37:11 and St. Matthew 5:5), that possession being the perfection of brotherhood and pure loyalty to God. The surest way to conquer pride is to become the humble servants of Him who redeemed human life by His holy mission of love.

*Hymn 493*

*Friday, August 14*

READ Philippians 2:5-11.

JESUS presented Himself and gathered the tendrils of the soul round His Person. He found religion a rite; He left it a passion. He clothed Himself with the commandments and each was transfigured into a grace. He illustrated His decalogue in the washing of feet and bade His disciples to follow His example" (Dr. John Watson in *The Mind of the Master*). It was this glorifying of humility that has brought multitudes to the Cross, and named our Faith "Christianity." Henceforth to find life is to lose self in doing as Christ did. "None of self and all of Thee." The measure of faith is the sacredness and reality of our hiding in Him. But what a bigness it gives to love and trust! Not reputation or earthly honor or wealth or wisdom, but the power of witnessing so that men see not us, but Christ—there lies the secret of the Lord (Psalm 25:14).

*Hymn 379*

*Saturday, August 15*

READ Isaiah 6:1-8.

REVERENCE, Humility, Obedience—how clearly life is pictured by the wings of the seraphims: "With twain he covered his face; with twain he covered his feet; with twain he did fly." And the reverence which led Isaiah to worship and the obedience which led him to cry, "Send me," seem to grow out of his humility. So in all life this trinity of holiness, picturing the doing of God's will in heaven, calls for our following on earth. No humility is found where God's supremacy of love is unknown and where His will does not guide. But when the love and mercy of God are revealed in Jesus Christ at once the heart bows down, the hands are stretched out for service, and the child of God finds himself wrapped up in the blessed glory of the King of kings (Galatians 2:20). Hence the zeal of the humble man. Hence the faith which unquestionably adores.

*Hymn 544*

Dear Lord, grant me the grace of humility by hiding me from myself that I may see Thee only and hear Thy voice. While I learn the dignity and blessedness of my life because Thou hast redeemed me, teach me that only as I hide myself in Thee can I fulfil Thy will. Amen.



# The Church's Judicial System

By Charles Lemuel Dibble, D.C.L.

Chancellor, Diocese of Western Michigan and Province of the Mid-West

THE commission appointed to revise the procedure in ecclesiastical trials has recently made public its report which will be presented to General Convention. Its recommendations involve not only the entire re-arrangement and codification of the existing provisions for presentment, trial, and sentence (Canons 27-34, 40), but also the erection of the ultimate Court of Appeal provided for by the constitution.

In the existing compilation, the provisions relating to trials occupy twenty-eight pages, more than one-seventh of the entire volume. A visitor from Mars might well suppose that the chief concern of this Church is the deposition of its clergy. This bulk is achieved by saying the same things twice and sometimes three times—and very often in different ways. Many of these contradictions were brought out in the trial of Bishop William Montgomery Brown, with which most of the members of the commission were concerned; and it was this that gave rise to the present revision. The revisers have reduced the bulk by about one-third and have disposed of most of the contradictions. It is to be hoped that before the session of the General Convention they will review their work and correct several defects that they seem to have overlooked. While the work is being done it should be done so thoroughly that it will not need doing again.

The present paper is offered for the double purpose of acquainting the public with what the commission has done, especially in the matter of the Court of Appeal, and of making suggestions as to further revisions that would seem to be desirable.

## THE COURT OF APPEAL

THE Church has been trying to make up its mind about a Court of Appeal for the past eighty years. A constitutional provision for such a court was carried in the General Convention of 1853, but failed of ratification. Numerous efforts were made thereafter to write such a provision into the constitution; but not until 1898 was the present provision ratified. In 1904 a canon constituting the court was presented in General Convention. But our legislative system does not make for speed: and the canon was considered in every convention until 1913, when it was finally defeated. The present proposal follows in the main the provisions of that canon.

The necessity for a final court for decision upon questions of doctrine, faith, and worship ought to be evident. At present no appeal can be taken from a diocesan trial court to a provincial Court of Review in any case involving such a question; because the constitution forbids such appeal until the establishment of an ultimate Court of Appeal. In consequence we cannot have an authoritative interpretation of the doctrine and worship of our Church. In lesser matters, such as the violation of a diocesan canon, the decision of the trial court may be reviewed. But in these high matters of doctrinal and liturgical interpretation every diocese is a law unto itself.

Perhaps we prefer to remain in uncertainty; and that may be the motive that has led to the refusal to constitute the court. If so, it would seem to be an unworthy motive. There is no need to fear that the Church is going to be committed to an ill considered position by a hasty decision, nor that a partisan view will be imposed upon it. The court will be composed of the entire House of Bishops, except such bishops as may have been presenters or are related to the accused, and no decision can be rendered without the concurrence of two-thirds of those present and entitled to vote.

In order to economize the time of the house and to permit a more adequate presentation and consideration of the issues involved in the appeal, the canon provides that the appeal shall first be heard by a Judicial Commission. This shall consist of five bishops, five presbyters, and five laymen, who shall be appointed by the House of Bishops, subject to the approval of the House of Deputies. It is to be a standing body,

the members being chosen at each General Convention to hold office until the next.

The Judicial Commission, having examined the record returned by the court below, and having listened to the arguments of the Church Advocate and the accused, either in person or by counsel, shall by majority vote make findings as to each charge; and it shall transmit the record, together with its findings, to the House of Bishops. That house, sitting as a Court of Appeal, shall make a final determination of the case. Its sessions shall be private, and neither party shall have a right to be heard unless the house by a two-thirds vote shall so direct. If the concurrence of two-thirds shall not be had, either for or against the accused, "no further action shall be taken in any canonical court in respect to such question against the accused upon the same state of facts." So far as the accused is concerned, this would be tantamount to an acquittal; but it would not determine the doctrinal or liturgical question involved.

While the canon is in the main well drawn, there are several points which may be criticized.

The court is entitled in the canon the *Court of Appeals*. This should be *Court of Appeal*, to conform to the constitution (Article IX).

Section IV provides that appeals to this court may be taken by the accused, and also by the Church Advocate upon the written request of three bishops no one of whom has been a presenter or judge in the case. One wonders why the presenters are disqualified. Having been the accusers and having followed the case through the trial court and the Court of Review, they would have a more intimate knowledge of the issues involved and greater interest in proceeding with the case than anyone else. Other bishops might well feel that the matter was none of their business and would naturally feel some hesitancy about stepping into the case at so late a stage. This provision is about analogous to a statute providing that in a civil suit for damages anybody may take an appeal except the plaintiff in the case. Why restrict the right of appeal to bishops, anyhow, as if no one else had any interest in protecting the faith and worship of the Church?

It would seem that this provision should be made to read something like this:

"An appeal may be taken by the Church Advocate from any judgment of a Court of Review acquitting the accused. It shall be the duty of the Church Advocate to take such appeal whenever requested by the presenters, or by three bishops exercising jurisdiction no one of whom shall have been a member of any court in which the case was heard."

Section VI provides that the appellant shall serve one copy of the printed record upon the appellee and shall deliver to the secretary of the House of Bishops sufficient copies for the membership of the house. This is hardly adequate. The appellee should have at least five copies, and each member of the Judicial Commission will need two.

## THE CHURCH ADVOCATE

THE prosecuting officer in any ecclesiastical trial is the Church Advocate. It is therefore important that his status, manner of appointment, and authority in the conduct of the case should be carefully and properly defined.

The commission has provided (Canon 29, Sec. XXIII),

"In all trials and upon all appeals the several courts may appoint a Church Advocate with or without assistants, all of whom shall be of the profession of the law and communicants of the Church, to appear in behalf of the Church upon such trial or appeal. The Church Advocate shall then be considered the party on one side and the accused the party on the other."

I submit that this provision is quite impracticable. No order for the appointment of a Church Advocate can be made except at a session of the court. In ordinary circumstances the court will not convene, and it ought not to be required to convene, until the case is ready for trial. Obviously a Church



Advocate appointed on the eve of the trial will not be in a position to proceed. And who is to take charge of preliminary matters before he is appointed? Even if some way could be found for the court to appoint the Church Advocate at an earlier stage in the proceedings, he would be obliged to base the prosecution upon a presentment that he had had no part in preparing, which would be an injustice both to him and to the presenters. In the second place, it is unfair to the presenters that their case should be handled by a Church Advocate in whose selection they have had no voice. Surely the presenters have a right to have their complaint presented fairly and fully, by a Church Advocate of their own choosing, as the practice has always been. In the third place, the provision that each court shall appoint a Church Advocate to conduct the case in its own court will lead to endless confusion and duplication of effort. If a case should be carried through to the Court of Appeal, there might be three Church Advocates during the course of the litigation. None would have any responsibility for the manner in which the case was conducted by the others; each would have to familiarize himself with the matter anew. Probably each would have a different view as to how the case should be handled, for three limbs of the law were never known to agree. No arrangement could be better warranted to produce confusion and mishandling. The Church Advocate should, I believe, be appointed by the presenters and the appointment certified to the court at the time of filing the presentment. The person so appointed should continue in all courts and throughout the case, subject to removal by the court for cause.

#### PRELIMINARY MOTIONS

A GRAVE defect in the present canon, which has not been corrected, is that no provision is made for hearing preliminary motions in any court, except before the full court. Preliminary motions are motions that are made before trial—such as a motion to quash the presentment, or a motion for a continuance, or for a change of venue, or in an appealed case a motion to amend the record. As matters now stand, and the situation is not changed in the revision, such a motion cannot be heard until the court is assembled. If the motion is granted, it is usually necessary to continue the trial or hearing to a later date. In that case the time and expense of convening the court is duplicated. In order to avoid this the court would be tempted by every means to seek to avoid granting the motion, or, if the motion were granted, to deny a continuance to which the defendant would reasonably be entitled. In the case of Bishop Brown several days of the court's time were consumed in hearing arguments upon such preliminary motions. In the end the motions were all denied, and I believe rightly denied. Had any of them been granted, however, the court would have had to pack up and go home, only to re-assemble later. The point is that this situation could easily be avoided. The new code should contain a provision, applicable to all courts, that preliminary motions, except motions involving the jurisdiction of the court and motions to quash the presentment on the ground that it did not state a canonical offense, should be heard and determined by the president of the court, or by some member designated by him.

#### REFERENCE TO CANONS BY NUMBER

IT IS a fundamental principle of the art of statutory drafting that each statute should be self contained and that other statutes should not be referred to by number. This principle has been repeatedly violated in the past by the framers of our canons. The vice of this slovenly practice is that, if the numbering of canons or sections to which reference is made is afterwards changed, the canons in which they are referred to become meaningless. Thus, a change in one canon will involve amendments to the language of every canon in which reference is made to it.

The present commission, instead of eschewing this practice, has actually extended it. For example, proposed Canon 29, Sec. XIII, reads as follows: "The Presiding Bishop upon receipt of the written charges or written demand under the provisions of Sections III or IV of Canon 30 shall at the same time that the board of inquiry is appointed, as provided in Section V of Canon 30, appoint a Church Advocate, etc." Now, if at some time in the future Canon 30 is renumbered Canon 31, or Sections III, IV, or V become Sections VIII, IX, or X, the whole reference is meaningless. In this matter the commission

has fallen into the pit which it itself has dug. For in proposed Canon 29, Section VI, reference is made to Canon 28, Section III, whereas the provision to which the commission means to refer is contained in Canon 40, Section III. This matter is not so trifling as it may seem. For proposed Canon 29 contains eight references to other canons by number; Canon 30 contains one reference; Canon 31, three; Canon 32, two; Canon 33, six; and Canon 40, two. Any renumbering of these canons or sections will introduce hopeless confusion into the entire code. All such references should be eliminated.

#### SENTENCES

THE commission has included Canon 40, *Of Sentences*, within the scope of its revision. But it has not made as careful compilation of the material in this as in other portions of its work. It should have collected all the provisions relating to sentences into this one canon. Instead, it has left them scattered in all sorts of odd places throughout the canons. A list of such provisions follows (the numbering is that of the revision): Canon 27, Sec. 1; Canon 29, Sec. XIII; Canon 31, Secs. VI, VII; Canon 32, Sec. VI; Canon 33, Secs. XII, XIII.

If these provisions had been collected certain very serious inconsistencies which now exist would have been noted and corrected.

In the matter of penalties to be imposed upon presbyters and deacons Canon 27, Sec. I, provides:

"Upon a presbyter or deacon being found guilty, such presbyter or deacon shall be admonished, or shall be suspended or deposed from the Sacred Ministry, *as shall be adjudged by the trial court*, except as provided in Canon 40, Sec. III"

which provides that the bishop may mitigate the penalty. Canon 29, Sec. XIII, on the other hand, provides that, if the case is appealed to the Court of Review and the conviction is sustained, "the bishop of the jurisdiction in which the trial was had shall determine the sentence." If the case is carried to the Court of Appeal and sustained (Canon 33, Sec. XII), "The Court of Appeal shall determine the sentence to be pronounced." Both these provisions conflict with Canon 27, Sec. I.

There is similar inconsistency in the provisions for pronouncing sentence. Canon 40, Sec. III, provides, "Whenever a canonical sentence is to be pronounced upon a presbyter or deacon, the bishop of the jurisdiction in which the presbyter or deacon is canonically resident shall . . . pronounce the sentence." But Canon 33, Sec. XII, states that in case a conviction is appealed to the Court of Appeal and is sustained, "the Presiding Bishop of the Church, or such other Bishop as the Presiding Bishop shall designate, shall . . . pronounce the sentence."

As to the penalty to be imposed upon a bishop and manner of pronouncing sentence there is like confusion. Canon 31, Sec. V, provides that "the court (*i.e.*, the trial court) shall . . . determine the penalty which it shall adjudge should be imposed upon the accused" and "after the entry of *final judgment* (which includes, of course, if the case is appealed, a judgment sustaining the conviction in the Court of Review and Court of Appeal) . . . the president of the court, or a member thereof designated in writing by a majority of the members thereof . . . shall pronounce the sentence which has been adjudged by the court." Canon 32, Sec. VI, reads: "If the Court of Review of the Trial of a Bishop shall enter *final judgment* in the case, and if by said judgment the accused shall be found guilty of any of the charges or specifications upon which he has been tried, the Court of Review of the Trial of a Bishop shall determine the sentence" and "the sentence shall be pronounced by the Presiding Bishop." If appeal is taken to the Court of Appeal and the judgment is sustained, "the Court of Appeals shall determine the sentence to be pronounced . . . the Presiding Bishop of the Church, or such other bishop as the Presiding Bishop shall designate . . . shall pronounce the sentence." Canon 40, Sec. IV, states, "The sentence determined by the Court of Review of the Trial of a Bishop, or upon the affirmance of an appeal to the Court of Appeals (whatever that language may mean), shall be pronounced *by the Presiding Bishop*"—without power of substitution.

#### THE PROCEDURE AND JURISDICTION OF TRIAL COURTS AND COURTS OF REVIEW

SO FAR as relates to form the revision has greatly simplified the canons, by grouping parts of Canons 29, 32, 33, and 34 in one canon, to be numbered 29. Logical arrange-



ment, however, has been marred by including in this canon, which is otherwise general in nature, specific provisions for the review of trials of presbyters. These provisions, which are contained in Sections V to XIII, should be set up in a separate canon to be numbered Canon 33 and entitled *Of Appeals to the Court of Review of the Trial of a Presbyter or Deacon*. This would make it correspond with Canon 32, *Of Appeals to the Court of Review of the Trial of a Bishop*. The following canon, *Of a Court of Appeal*, would then be numbered 34. This would have the additional advantage of keeping the total number of canons unchanged, thus avoiding renumbering the entire body of canons following these.

Section V of Canon 29 provides,

"Upon the written request of at least two bishops within the province, the bishop or (if there is no bishop) the standing committee of the diocese within which a trial was had shall appeal from a decision of the trial court acquitting the accused (presbyter or deacon) of a charge involving a question of doctrine, faith, or worship."

This provision is carried over from the present canon. In my judgment it is thoroughly bad and should be changed, for it puts upon the bishop rather than the Church Advocate the duty of being the appellant. Now, the bishop is charged with the duty of sentencing the accused and in many dioceses he is the president of the trial court. The most elementary principles of justice forbid that a man should be both judge and prosecutor. Furthermore, the presenters should be allowed a voice in the appeal. I believe that the provision should be changed to read,

"Upon the written request of the presenters, or of any two or more bishops of other jurisdictions within the province, the Church Advocate shall appeal."

In Section XII, line 5, the words "five members" should be changed to "two-thirds of the members," so as to correspond with the change made by the commission in the first line. In line 9 of the same section, the judgment of the court should be certified to the Church Advocate in addition to those named. In lines 12 to 14, after the appeal has been decided, the record should be returned to the trial court instead of to the bishop.

**I**N GENERAL, the provisions regarding trial courts and courts of review are disappointing to many who had hoped that the commission might see fit to broaden their jurisdiction. At present they are purely "criminal" in scope, and are only set up when some unfortunate case of discipline arises. It would contribute greatly to the peace of the Church if they were permitted also to deal with questions of a "civil" nature.

Complete jurisdiction would not involve enough litigation to burden the members of the courts overmuch. In fact, for the present it would involve no litigation at all, for no rights of action would be created. The jurisdiction and procedure of the courts would merely be broadened, the machinery set up for adjudicating cases, whenever rights of action may in future be created by canon of the General Convention or of some diocese. No diocese would be obliged to create such new rights of action. What is now suggested is merely that the phraseology of the canon be changed so as to make the diocesan courts, the provincial Courts of Review, and in doctrinal and liturgical matters the Court of Appeal, courts of general jurisdiction.

To accomplish this the first four sections of Canon 29 would be changed to read somewhat as follows:

(a) *Diocesan Courts.*

Sec. I. In each diocese and missionary district there shall be an ecclesiastical court for the trial of presbyters and deacons and for the adjudication of such other causes as may be committed to it by canon of the General Convention or of the diocese. It shall be the duty of each diocese and missionary district to provide by canon for the establishment of such court and the mode of conducting trials therein.

(b) *Provincial Courts of Review.*

Sec. II. In each province there shall be a provincial Court of Review, which shall be composed of a bishop therein, three presbyters canonically resident therein, and three lay communicants having domicile therein of whom at least two shall be learned in the law.

Sec. III. (Same as proposed by the Commission).

Sec. IV. The several Courts of Review are vested with jurisdiction to hear and determine appeals from all decisions of diocesan courts, except in matters where it is expressly

provided by canon that the decision of the diocesan court shall be final.

These changes would necessitate broadening the language respecting the procedure in Courts of Review (Secs. V to XIII), so as to cover all classes of appeals; but the changes would be of minor importance. Corresponding changes would have to be made in the canon relating to the Court of Appeal.

This question is by no means merely academic. General Convention will have under consideration the proposal of the Commission on Marriage and Divorce for the establishment of courts for the trial of marital causes. If this is approved, such causes should fall within the jurisdiction of our general judicial system. It would be needless duplication of machinery to have two diocesan courts. In time, if we decide to submit other matters to judicial determination, we may have three or four.

In fact, there are very many matters which should be tried in our own Church courts. I mean cases involving the powers and duties of Church officers and the construction of canons and rubrics. At present, if such a controversy involves property rights, it is tried in the civil courts. If it does not involve property rights, the person aggrieved is entirely without remedy.

Although the American commonwealth is built upon the theory of the separation of Church and State, this theory has never been put into practice by our Church in judicial matters. She has surrendered all judicial authority in her internal affairs to the civil courts. We have no tribunal to interpret for ourselves the meaning of our own canons, or to apply them to given circumstances. When, as is frequently the case, property rights are in controversy, the civil courts construe our canons for us. Usually they do it very imperfectly, as must needs result from their unfamiliarity with our general principles of government.

This dependence upon the civil courts has been brought about, not by usurpation of power by the State, not by statutory inhibitions upon Church courts, but solely by our abdication of a right which the civil courts would not only permit but encourage us to assert. The judges of civil courts do not relish taking time to listen to expert testimony as to canons and rubrics and their interpretation; they are not eager to involve the courts in internal religious disputes. It is a well settled rule of the civil law that the civil courts will construe any rule of Church discipline in accordance with the construction given it by authorized authority within the organization. More than that, if there is within the organization a tribunal for the determination of matters of internal discipline, the civil courts will follow its decisions, and will enforce such decisions in any case in which property rights are involved.

Questions arise every now and then as to the powers and duties of communicants, rectors, vestries, and bishops. Usually the question turns upon the construction of a canon or rubric; and both parties are able to make a fair case for their own construction. One man's guess is as good as another's; for we have no body of precedents to which to refer, unless we are lucky enough to find one in some decision by a civil court. In any case we have no court to enforce our rights. So the controversy simmers, then boils, and frequently boils over. If property rights are involved, the quarrel finds its way into the civil courts. There our dirty linen is washed out to the amusement of a curious and mostly pagan public; and the parties are all put in their places by a judge who may be a Jew, Turk, or infidel. If property rights are not involved—and many very serious and important controversies do not involve property rights—there is not even a civil tribunal to which to appeal. In consequence everyone gets more and more excited and bitter. Finally someone commits an act that is clearly unlawful—and a rector is removed, or a communicant is "repelled."

If our own courts were given jurisdiction of such cases, controversies would be speedily and fairly adjudged; and even the losers would feel that they had had their day in court and would settle down and make the best of it. In time a body of precedents would be built up, which would do much to prevent controversies in future. So it would seem that, while General Convention is about the business of arranging our judicial system, it would do well to open the door for the dioceses to make a beginning of real Church courts.



## GLIMPSES OF EARLY CHRISTIAN MISSIONS

BY ESTHER ABBETMEYER SELKE

## Part II—St. Martin and His Successors

## ST. MARTIN

**A**MONG the missionaries by whom Gaul was converted, Martin is by far the most prominent. He was born about 316 A. D. at Sabaria in what is now lower Hungary. Both of his parents were heathen. His father, a soldier, had risen to the rank of military tribune. His legion was stationed for some time at Pavia in north Italy, where Martin received his first schooling and, it seems, became a catechumen. In obedience to his father's wishes Martin entered the army, serving under the emperors Constantine and Julian. Even as a soldier Martin did not deny his Christian profession, and he was admired for his courage. After Martin left the army he spent some time with the learned and pious Hilary of Poitiers. Returning home to Pannonia, he converted his mother and some others. He thus incurred the hostility not only of the pagan unbelievers, but also of the Arian ministers, who were numerous in those parts, so that Martin was publicly scourged and expelled from the country. From Pannonia he went to Milan, but even from Milan the Arians drove him until he took refuge for a time on the little island of Gallinaria, off the coast of the Riviera.

On his return to Gaul, about 360, Martin founded the monastery of Ligugé, about five miles from Poitiers, where he lived an austere, monkish life. It is especially through this monastery that Martin did his missionary work. Society of those days was rude and fierce. The monastery furnished a haven of peace and security. The monks cultivated the land and turned morasses and forests into flourishing farms. Monastery schools for children and young men were established, the only schools known in those days. Here manuscripts of the Bible were written, and here services were most commonly held. From this monastery Martin evangelized the neighborhood.

But, much against his will, Martin was drawn from this seclusion by the people of the city of Tours on the river Loire to be made their bishop. Many of his fellow clergy objected to this choice for bishop because of Martin's slovenly appearance, but the people insisted on having him and none other. At Tours, Martin built the monastery of Marmontier, and lived in it with eighty other monks. Even Gallic nobles were numbered among his monks and his influence was widespread. Many of these clergymen were later placed in responsible positions in the Church, thereby enhancing Martin's prestige. Although not a learned man, many visitors came to him. He was very active and zealous, with a natural gift of eloquence and great power over the masses of people.

With his monastic brethren he would journey through the country casting down venerable monuments of druidical worship, as well as the statues and temples of the Roman gods. He no doubt also took advantage of the fact that the emperors were now Christian and lent their authority against heathenism. Paganism, however, was still quite actively practised in the country districts. In his efforts to destroy heathenism, in which he seems to have gone as far north as Paris, Martin's life was often threatened by the peasants who superstitiously venerated their oaks and altars.

Tours was thus the missionary center of western Gaul. With his magnetic personality, Martin was often able to influence nobles to liberate slaves and prisoners, to recall exiles with restoration of confiscated property. His sanctity left so deep an impression on the imagination of the people that many churches, nay whole towns and districts of France were dedicated to his memory. And the eleventh of November (Martinmas) became his anniversary. He is known as the apostle of Gaul. He probably died in 393, even then ready to continue his labors. "*Non recuso laborem*," he said, but the Lord willed it otherwise.

Honoratus, a Roman patrician, ten years after St. Martin's death, landed on a small, rocky, pine-covered island called Lerins, near Toulon. Here he founded a monastic establishment that soon changed the wilderness into a garden, and here he founded a school that became the seat of learning from which many zealous prelates were sent forth. When the brethren would go forth on arduous missionary journeys,

Honoratus would write letters of encouragement on waxen tablets for them. From Lerins came Hilary of Arles, who ever traversed his diocese on foot, and Vincentius Lerinensis. From this shrine also came Lupus of Troy who asked Attila, "Who art thou?" and was answered, "I am Attila, the scourge of God." From here also came Caesarus of Arles, long one of the most influential prelates of southern Gaul, and Salvian, noted for his eloquence, training so many missionaries who became bishops as to be called "the master of bishops." These brilliant men and their pupils stood the stress of the German invasion and did not waver. Their spiritual power overawed the barbarians so much that the conquerors were conquered.

## CHRISTIANIZING THE GOTHs

**A**LREADY at the time of Christ, the Germans were sending detachments into the Roman empire, but it was not until the fifth century that the real migration took place. France in particular was Romanized before it submitted to the Germans, and in turn subjected the conquerors to its culture. But the Romans were not permitted meanwhile (first to fifth centuries) to conquer Germany. The *Umes* separated Roman and German life. Since the third century, the German inroads became more continuous and irresistible and Aurelian ceded Dacia to the Goths in 275 A. D.

The Goths were a great Germanic people that had extended their kingdom from the Baltic to the Black Sea, from the Theiss and Danube to the Don and Volga. Athanasius, the celebrated Church father, says of them, "Barbarians, whose manners are wild by nature, rage against one another, while they sacrifice to idols; and cannot be without the sword for a moment; when, however, they turn from war to agriculture, they lift up their hands to pray, instead of holding the sword." They were a heroic race, in the habit of making incursions into the Roman empire and carrying back with them booty and captives. Among others the emperor Decius lost his life while defending Illyria against them.

In 264 under the emperors Valerianus and Gallienus, a band of Goths from the Danube pillaged the provinces of Galatia and Cappadocia in Asia Minor, and carried away into captivity from there and Sadagolthina, near Parnassus, a number of Christians. These Christians were apparently the first to carry the seed of the divine Word among the Goths. It is very probable, however, that some of the young Goths who had borne arms in the empire had at least become acquainted with the religion of Christ, and on their return had told about it. Much has been said about a natural aptitude of the Germanic mind for Christianity, but the introduction of the new faith does not bear this out. On the contrary, it encountered very determined resistance. These old Germans were self-reliant and self-satisfied. The humility and meekness of the Gospel appeared to them despicable. Still even among them the Lord had His own. The seed was just beginning to bear fruit. Already at the Council of Nicaea, 325, a Gothic bishop named Theophilus was present. Sometime later there labored among the Goths a very famous man by the name of Ulfilas.

## THE PILGRIM

**I** WILL go on—  
By shores of stillness, plains of dread,  
Where men have gone  
Unarmed, save for a steady tread.

I shall not fear  
If ragged thunder haunts my day,  
For I shall hear  
The holy note that is my way.

I know the sheen  
Of languid hill and cooing brook—  
Where men have seen  
The slim path with a cool, clear look.

No goal is mine  
Save in the joy of fields and trees;  
This is my shrine—  
To know the Infinite in these!

ALAN B. CREIGHTON.



# The Proposed Marriage Canon

By the Rev. Francis J. Hall, D.D.

I AM not to be taken to impugn the sincerely loyal intent of the members of the Marriage and Divorce Commission because constrained to criticize their proposed substitute [dated May 27th, L. C., July 4th] for the present marriage canon as not only faulty in important details, but as involving a departure from Christ's teaching which, if given legislative effect, must severely strain the loyalty of many Churchmen. I refer, of course, to the provision for sanctioning the remarriage of divorcees whose previous partners are living.

The plea that our Lord was not legislating in His language concerning divorce, supported by comparison with certain paradoxes in the Sermon on the Mount, is non-relevant. It is so, for whether legislating or not, our Lord was *solemnly teaching* that remarriage after divorce is adulterous. Accordingly, *the proposed canon would clearly commit this Church to the sanction of unions declared by the Lord to be adulterous.*

To describe the life-long permanence of the marriage tie as an "ideal" which Christians ought not to be expected invariably to observe, especially when, *as alleged*, remarriage of a divorcee would better serve "the spiritual welfare of the parties thereto and of society," is futile. It implies, if Christ's teaching is accepted, that spiritual interests under some circumstances may be promoted by adulterous marriage—in other words, that sin may be sanctioned in order that good may come. The estimable members of the Commission surely fail to realize the logical implication of their proposal, which I repeat, is that we may sanction marriages declared by our divine Teacher to be adulterous.

In passing, I would repudiate the implication of our present canon, that the Lord made an exception in favor of the innocent party in divorce for adultery. He was not so understood by the ante-Nicene Church, which allowed no exceptions; and the trend of modern critical scholarship is to deny that the Lord made any exception. The proposed canon, it is to be noted, does not limit its permission of remarriage to cases of divorce for adultery, and so could not be justified even if the alleged exception could be established.

The good chairman appeals to the example of the Eastern Orthodox Churches in permitting remarriage after divorce, not only for adultery but for other causes; and seeks to reinforce his plea by the readiness of many Anglican authorities to restore inter-communion with them. Of course such action on our part would not involve our unqualified approval of Eastern discipline; and the cause of the Eastern laxity referred to robs it entirely of exemplary force. This cause was the overwhelming pressure of the corrupt Byzantine state, to which the Eastern Church was effectually subjected. It was under such influence that that communion gradually departed from its primitive strict allegiance to Christ's teaching. Must we show analogous weakness by yielding to the modern paganized ethic which prevails around us? Surely not.

We ought not, of course, harshly to judge those who remarry after divorce in ignorance or without realizing the sinfulness of their act. And I realize the hardships sometimes

involved in not remarrying, and the serious problems attending the Church's *ex post facto* discipline of divorcees who do remarry. This discipline should, of course, be discreet and tender; and competent courts are needed for the business, although the proposed canon errs in displacing the Bishop's ultimate and inherent jurisdiction.

To grant all this is not to admit the absurdity that merciful judgment and discipline requires, or is promoted by, permitting beforehand in certain cases what the Lord declares to be adulterous.

IT IS clear that, if the Commission does not drastically revise its draft in advance, the General Convention ought either thus to revise it or to reject it altogether. The latter course is probably necessary, for the time before action seems all too short for satisfactory amendment—especially as there are other objectionable elements requiring careful attention. But the paramount issue is that with which this article has been thus far concerned. It can be met only by eliminating § VII, and every term or phrase elsewhere that is in line with it—especially the clause, "or a divorce has been granted" (in III, 9), and such descriptions as "dissolved" and "annulled," both of which imply that a valid marriage can be reversed so as to permit remarriage. The proper phrase is "declare null."

Among the revisions called for are—(a) safeguarding inherent episcopal jurisdiction in the erection of courts, already referred to; (b) changing the term "perform," as applied to the minister's solemnization of marriage; (c) including degrees of "affinity" by marriage, corresponding to those of "consanguinity," as impediments to marriage (in § III, 1); (d) adding "or brother" to the clause in § III, 1b.

I shall not dwell on these details, although they imperatively demand attention, because my article is concerned with emphasizing the *paramount issue*, and I am unwilling to run the risk of clouding it with other matters.

Closely involved in it, however, is the necessity, if we would observe the Lord's teaching, of getting rid of the present sanction of remarriage of "innocent" parties in divorce for adultery. I dwell on this, in an article entitled "An Irrepressible Moral Issue," in THE LIVING CHURCH of March 21st. This could be done by removing the present proviso permitting such remarriage from § III of our existing Canon 43—leaving only the first ten lines. Then, if the proposed canon is to be adopted, these remaining ten lines could be included *as substitute* for VII thereof.

Circumstances of the moment may, of course, suggest other procedures. But in any case it will be the duty of this coming General Convention *to avoid committing the Church to approval of any remarriage of divorcees while the other party lives*, and incidentally *to get rid of the present permission for remarriage of the "innocent" party in divorce for adultery.*

*The one thing which this Church may not do, ad rem, is to sanction unions which the Lord declares to be adulterous.*

## Eclogue

AUGUST is browning this hillside,  
but lower, by the stream,  
grass grows greener.

There my fat ewes and wethers may wander  
and crop their fill,  
while the lambkins play in the fern;  
and still, from time to time,  
my sheep may turn to drink  
bright mountain water.

From my cooling beech  
I watch, content,  
and blow across the valley spaces  
my willow pipe.

Surely it is well with me—  
and I will offer to great Pan  
clusters from my cottage vine,  
and curdled cheese.

CHARLES BALLARD.



## WHY NOT PENSION DEACONESSES AS WELL AS CLERGY?

BY THE REV. EDWIN J. RANDALL, S.T.D.  
SECRETARY, DIOCESE OF CHICAGO

THE Order of Deaconesses in the Episcopal Church comprises at the present time two hundred and fifteen deaconesses. These women are giving their lives to the work of the Church, receiving in most cases meager salaries, doing some of the most difficult work in the Church, and yet the Church has officially made absolutely no provision for a retiring or disability allowance.

Some of these women after years of faithful service have reached and passed the normal retiring age, and yet must keep on working in spite of their impaired efficiency in order to have any income whatsoever.

Several years ago the deaconesses themselves organized the Deaconess Retiring Fund, and after some years of effort this fund now amounts to about \$27,000. This is not to become operative until a total of \$50,000 has been secured, but even this amount would be inadequate to provide for necessary disability and old-age allowances. This whole situation is one which is a palpable and serious injustice, and because it is an unjust situation it ought to be corrected and it can be corrected.

A concerted effort is being made by the National Conference of Deaconesses, the New York Training School, the Deaconess School of Pennsylvania, the Chicago Church Training School, St. Margaret's Training School of the Pacific, and the Retiring Fund for Deaconesses, and by others interested, to bring about the presentation to the coming General Convention of a plan for the establishment of an adequate pension system which will not only provide reasonable pensions for disabled or retired deaconesses, but which will also, as the Church Pension Fund has done with the clergy, encourage young women to give themselves to the splendid work which is possible through the order.

The diocese of Chicago at its annual convention in February passed the following resolution:

*Whereas*, the recent Lambeth Conference has reaffirmed the resolution passed by the Lambeth Conference of 1920 to the effect that the office of a deaconess is primarily a ministry of succor, bodily and spiritually, especially to women, and should follow the lines of the primitive rather than of the modern, diaconate of men; and

*Whereas*, the Lambeth Conference of 1930 has declared that the ordination of a deaconess should everywhere include prayer by the bishop and the laying on of hands; and a formula giving authority to execute the office of a deaconess in the Church of God; and

*Whereas*, the Lambeth Conference of 1930 has declared that every stipendiary woman-worker is entitled to proper provision for a pension; and

*Whereas*, the so-called Deaconess Retiring Fund, even when completed, will be entirely inadequate to meet the pensions for disability and old age,

*Therefore be it resolved*, that the diocese of Chicago, in convention assembled, February 3d and 4th, 1931, hereby concurs in the recommendation of the diocesan council of the diocese of Chicago, and respectfully petitions the General Convention of the Episcopal Church to take action at its forthcoming meeting in September, 1931, defining the status of deaconesses in accordance with the declarations of the Lambeth Conference,

*And be it further resolved*, that definite steps be taken at the session of the General Convention for the inauguration of an adequate pension system for the deaconesses of the Protestant Episcopal Church in the U. S. A.

The convention also authorized the sending of this resolution to all the other dioceses of the Church, asking for similar action. Other conventions have already adopted resolutions along these or similar lines. The National Council also has given consideration to this matter.

Information has recently been secured by the chairman of the executive committee of the National Conference of Deaconesses which discloses an interesting situation:

Of the one hundred and fifty deaconesses from whom reports have been received, 41 receive salaries of \$900 or less, per year; 62 receive from \$901 to \$1,500 per year; 26 receive from \$1,501 to \$2,100 per year; 6 receive from \$2,101 to \$2,700 per year; 2 receive from \$2,701 to \$3,300 per year; 1 seems to be uncertain, receiving either \$900 or less, or \$901 to \$1,500 per year; 3 are living in community; 3 have private incomes; 2 have no salaries; 3 are retired; 1 is not working.

The data concerning these one hundred and fifty deaconesses

has been forwarded to the Church Pension Fund, giving in each case the date of birth, the date of employment, and the salary received.

The actuaries are now at work on this data with a view of working out an adequate pension system on behalf of the deaconesses which will commend itself to the coming General Convention, thereby saving another unnecessary delay of three or more years before such a system can be officially adopted.

Those of us who are keenly interested in this whole matter do not hesitate to urge upon every bishop and deputy to General Convention the sympathetic and favorable consideration of this important matter.

The deaconesses have served and are serving in hard and difficult places. Many have given up the attractions and comforts of the normal life of women to give themselves unstintingly in the Master's service. The Church needs, more and more, the consecrated lives of devoted women, and yet the Church cannot ask young women to give themselves to work of this sort without some assurance that if they become disabled, or are overtaken by ill-health, or reach the retiring age, they will at least have some income from a reliable source which will keep body and soul together.

No matter that is to come before the General Convention is of a more pressing and humane character than this proposed establishment of a decent provision for the Order of Deaconesses in the American Church.

## THE EVERGREEN CONFERENCES

### An Appreciation

BY MARION MURRAY

A TEACHER IN THE PUBLIC SCHOOLS OF DALLAS

TO CHURCH people generally, the conferences held annually at Evergreen, Colo., differ only slightly from those conducted in other sections of the country. Even the well-informed layman, or the average clergyman, is likely to smile indulgently at the Evergreen enthusiast, and to miss that which, I think, makes Evergreen unique among Church conferences. Other groups have well-organized courses, taught by competent instructors, helpful discussions, good times. But Canon Winfred Douglas and Dean Chalmers have managed to give to Evergreen the beauty of an old Cathedral. It is the spirit of a Church which has been lived with and loved through many years. . . .

A Cathedral, as everyone knows, has definite characteristics which differentiate it from the parish church. It has a large, cosmopolitan, and constantly shifting congregation; there are within it several chapels, where the Eucharist is celebrated frequently; a true Cathedral, like those in England and our own National Cathedral in Washington, has a school or schools under its direct supervision.

It is not a far-fetched theory nor a distorted imagination which sees the Evergreen Conferences in analogous terms. Hart House is open to vacationists for at least two months each year, but the groups are constantly changing. They vary greatly, not only in age and interests, but also notably in Churchmanship. . . .

The early service, which to a city-worn business man or woman sometimes seems only an additional, even if desired, duty, is, here in the mountains, the simple and natural act it was meant to be. The Eucharist is celebrated daily in at least three chapels: in the little mission Church of the Transfiguration; in the meeting house; and in St. Joseph's Chapel in Canon Douglas' beautiful home, Camp Neosho. There are two additional chapels: St. Mark's, in connection with the parish church, and the chapel in St. Raphael's House, under the care of the Sisters of St. Mary.

The series of conferences which are held throughout August correspond to the Cathedral schools: Church workers, young people of high school and college age, and the clergy. An effort is made to obtain for these courses men and women of achievement in their respective fields. The conference for the clergy is being omitted this year, in view of the meeting of the General Convention in Denver in September, for which most of the clergy will remain. For those who care to avail themselves of the privilege, there is an opportunity annually for a retreat.

(Continued on page 508)



# Evangelism of the Printed Word

By the Rev. Ralph M. Harper

Rector of St. John's Church, Winthrop, Mass.

ONE HUNDRED AND FIFTY books sold—and paid for—in one parish raises some interesting questions: *What, Why, and How?* Possibly there was no national depression at that time, and certainly the parish must have been peculiar, in that it was not encumbered with the customary deficit.

Nothing of the kind. The national depression was sorely felt, and the parish deficit like the poor was ever with us.

In answer to the first question raised, "What book?" I answer the book was *Larry*, the life story of a boy who faced all of a boy's problems and thought them through without sentimentality or prejudice. The book is a collection of letters written by Larry to his parents and his girl, also quotations from his diary, college essays, and poems.

"Why" should a parson sell books to his parish? He should not if he can help it. If his pastoral relation with his young people is satisfactory, so that he feels no need of deepening and enriching this relation, *Larry* will prove a waste of his time. Few parsons, however, feel satisfied that they are doing all that is possible to connect up with the viewpoint of the new generation.

The older generation has much to give and to teach—and much to learn. Familiarity with its own problems has taught it facility in self-expression; this is seldom true of young people. They are groping, their ideas being too closely blended with emotional stress to be easily understood and expressed. Rarely do we find a young person who combines the gift of clear and unprejudiced thinking with the ability to express himself in terms so straightforward as to find an immediate response from contemporaries and elders alike. Such a young person was Larry.

## ROOTING THE PEG!

I NEVER knew Larry but I feel that I knew him. While at Northfield, Mass., a few days last October I renewed my acquaintance with Larry's father, T. J. Foster, a prominent business man of New York City, who is a director of the Northfield Hotel and a trustee of the Northfield schools. I knew that five years previously Mr. Foster had lost his son through an accident out in Arizona. I wanted to ask the father about his boy, but hesitated lest he think me too presuming. Somehow Mr. Foster seemed to sense what was in my mind, for after soundly beating me in golf one afternoon he said, "I have a manuscript in which you may be interested." And interested I was. For four and one-half hours that evening

I read that manuscript. It was *Larry*. The next day I had few criticisms to give, and told Mr. Foster that I was certain the manuscript when published would have a national circulation. I later added that if 100,000 copies were not sold in 1931, I should be willing to root the biggest peg driven in the ground, or else, golf clubs excluded, I would lick the whole publicity department of the Association Press. Already 35,000 copies have been sold; and I understand that practically all of the ad-

vertising, such as Dr. Polling's national Christmas broadcast over the radio, Dr. Cadman's, and recently Lowell Thomas' for the *Literary Digest*, has been free; that is simply as a matter of news service. A recent issue of the *Digest* had a two-page review of *Larry*. I certainly have paid for the 150 copies of the book used in my parish, or rather the members of the parish have paid for these books.



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LARRY

Frontispiece of the book *Larry: Thoughts of Youth*.

I MENTION this, so that it may be clear that there is no secret or artificial booming of a book. The secret of the book's unusual appeal is in the life of Larry himself.

So impressed was I with the manuscript that two months before its publication I ordered 125 copies. I later increased the order to 150, and when these were sold out I sent further customers to the retail stores.

The plan I had in mind was not new to my parish. Once every two or three years I had used the plan with some first class book in which the whole parish could be interested, as for example the new *Musical Hymnal* of ten years ago, the cheap edition of *St. Augustine's Confessions*, and the *Revised Book of Common Prayer*. I knew the average member of my parish would like to have such books in his home. And I was right. He did!

## COPIES FOR THE CONGREGATION

A few weeks after a sermon on Larry, I asked the congregation of adults to remain for three minutes in church after the morning service. I purposely whetted the curiosity of the young people under the age of 18 by requesting them

not to remain with the adults. But I was careful not to offend their feelings. I told them that I would not permanently hold back any confidences; I would explain my secret one week later.

Immediately after the service I asked the wardens and vestrymen to place the copies of *Larry* in the hands of the adult congregation. Then I asked each adult to take a copy of it home, read it during the week, and on the following Sunday return the copy, or else bring one dollar in a sealed envelope with no name written on it. I explained that under no condition need anyone tell me, in case he did not wish to keep



Photograph reprinted by permission.

LARRY ON "SPUNK"

In a letter to "Girl" the boy speaking of his horse said "When I put the bridle on him . . . he had about twenty-seven wall-eyed fits."



the book. In this way no one would be embarrassed with excuses or explanations.

To my amazement and delight the books were practically paid for the following week, and within less than a month more money was received than was paid out, so that twenty-five additional copies were ordered to loan to young people. I sent late applicants for the book to the local bookstore, and was assured by the manager that instead of my group method cutting into his retail sales, I had caused his sales to increase.

Judging by the way each adult has loaned his copy to three or four friends, I estimate that not less than five hundred adults have read the narrative in this community of 17,000 people.

#### PRIMARILY FOR YOUNG PEOPLE

**B**UT *Larry* is not primarily for adults. I knew they would be interested and I wanted them to pay for the books. My main interest was in relating the life of *Larry* to our young people of high school age. After gaining the interest of the whole parish in the book I arranged a series of four conferences with my young people on *The Problems of Youth*.

Let us quote a few excerpts from the *Literary Digest*:

"And lest it be thought that *Larry* was what is contemptuously described as a 'goody-goody,' let it be said at once that he was a healthy, normal boy, full of the zest of life, that he was an athlete who could run, jump, play ball, and fence with the best of them, that he could play and sing, debate and write, and that he made 'Phi Beta' marks in his studies. And besides the father and mother whose son he was proud to be, there was the 'Girl,' who epitomized for him all that was best in young womanhood. He was modern in his outlook, but as old-fashioned as virtue in his living.

"Once, after a party, he wrote to 'Girl': 'I am afraid that I am hopelessly simple and out of fashion and uncollegian, but I can't enjoy a gang that lives on nothing but mushing and necking, and who have absolutely nothing inside their upper stories but nonsense.'"

And another time:

"The days are divine. Honestly, no matter what beliefs I might have in regard to religion, a day like this proves to me that there is a God. . . . The ivies are making the buildings beautiful with their fine traceries, and over the whole living, singing, growing earth there is a pale blue Maxfield Parrish sky.

"Gosh, beautiful! Heavenly! And some fellows walk to class looking down at their shoes and never a smile on their faces. Why, the poor prunes, they're missing the most gorgeous picture ever painted."

And again:

"His mother was his 'best girl' and his father his 'best pal.' To his mother on her birthday, he wrote:

"Somehow you understand things so nicely—especially things about your son. And I'm the only son you ever had, by George, so you haven't had an awful lot of practice—only nineteen years.

"But you know all the things you should and shouldn't about me without my saying a darn thing; I've started to tell you loads of confessions—and then seen in your eyes that you knew 'em all the time. What's a fellow to do but adore you? You have such a big advantage—you don't give him a chance!"

"And what father would not like to receive such a telegram as this from his son—

"Loads of happiness and success to the very finest dad that a fellow could have. My most used criterion for self-criticism is: Would that make me just a bit more worthy of my Dad?"

#### DESERTED HOUSE BY THE SEA

**D**OWN by the sea it stands,  
Silent and hollow as a tongueless bell;  
Its floors high drifted with the wind-swept sands,  
Its rooms deserted as an empty shell.

Drier than driftwood, grey with salt and wind;  
Its broken windows blue with sky and sea;  
Its only protest now, a banging blind;  
Its last pretense a rusty lock and key.

EVANGELINE C. COZZENS.

#### A GOOD IDEA FOR "THE LIVING CHURCH"

WHEN President George L. Omwake of Ursinus College Collegeville, Pennsylvania, returned from a few days' absence from home following commencement, he found in his mail a letter asking him to come at a certain hour on a certain day to the vault of a certain financial institution. When he arrived at the appointed place, he was handed \$25,000 in gilt-edged securities for the endowment fund of the college.

—*Liberal Arts College Movement.*

#### UNEMPLOYED CLERGY

A CORRESPONDENT writes:

"What a world of sorrow and disgrace there is in the advertisement clipped from a late copy of your magazine! And the pity of it is that this is true of many cases:

Clergyman, aged 58, wants Church work of any kind, from rectory of small church to janitorship of large one.

"I am not a member of your denomination, but am trying to be a consistent Methodist. I do not think that this condition could exist with us, at least such a case has never come to my attention. At present I have a very dear friend, also a priest of your great Church, and were it not for our friendship there have been times when he would have gone hungry. These are the facts:

"He was the minister of a rather flourishing church in the East, and under his wise ministration the church grew, until they had to have an assistant, and so they procured a young man for the position. Time passed on, and soon it was gently suggested to him by his governing board that they needed a younger man at the head of things, and while, as he told me, he did not have to resign, yet self-respect compelled him to do so, and the young man was called in his place. He had tried to follow the command of his Master, 'The poor ye have with you always,' and so did not save much of this world's goods, naturally thinking that his Church would look out for him. He took the matter to his Bishop, but received little sympathy from him, and so took his little savings, and with his wife started to the fabled West. On the way across the country he appealed to various bishops—as he calls them his 'Fathers in God' but a better title would be his 'Lords Bishops'—and in all cases he was told that 'they would keep him in mind,' which seems to be a stock phrase with them. . . .

"Yes, he has had some work offered to him, to supply some mission station with the Lord's Supper, and after paying his expenses, having to buy his breakfast and dinner (for he does not eat until after he has had the great service), and paid his fare, he has received the sum of five dollars for work. Occasionally he has received the large sum of fifteen dollars for a full day's work, and then has felt rich indeed. . . .

"Oh, Mr. Editor, are there not more serious things for you to take up than the matter of divorce, etc., until your old men are looked after? We are paid four and five times the sum that he received if we are asked to speak at a luncheon club, for I have often had fifty dollars for a twenty minute address, but only three for a consecrated priest to dispense the Body and Blood of Christ, for that is what it nets him after he has paid the expenses out of his five dollars. . . . I would give you his name only I know that it would break a splendid friendship. Then again I imagine this will not be published; it is too true and we do not like to hear the truth about ourselves, so I will just send this out, hoping it may do some good."

#### RELIGIOUS BEST SELLERS

July, 1931

E. S. GORHAM, Inc.  
New York City

MOREHOUSE  
Milwaukee

##### General Books

- |  |   |
|--|---|
| 1. The Problem of Right Conduct— <i>Green.</i> | Believing Youth— <i>Starr.</i>            |
| 2. Dr. Barry's books.                          | Building Family Foundations— <i>Holt.</i> |
| 3. Since Calvary— <i>Browne.</i>               | God in the Modern Mind— <i>Starr.</i>     |
| 4. Believing Youth— <i>Starr.</i>              | The Episcopal Church— <i>Atwater.</i>     |
| 5. Evolution and Redemption— <i>Oarey.</i>     | God in Worship— <i>Underhill.</i>         |

##### Devotional Manuals

- |  |   |
|--|---|
| 1. Anglo-Catholic Prayer Book                | God's Board.                                |
| 2. The Practice of Religion— <i>Knowles.</i> | In God's Presence— <i>Gilman.</i>           |
| 3. In God's Presence— <i>Gilman.</i>         | Books of Devotions— <i>Ivins and Clark.</i> |

#### RELIGIOUS BOOK CLUB

June, 1931

1. A Psychological Approach to Theology—*Horton.*
2. Life of Cardinal Newman—*Atkins.*
3. The World of the New Testament—*Glover.*
4. Hinterlands of the Church—*Hooker.*
5. The Essentials of Leadership—*Horne.*



# Reading With a Purpose

By Clinton Rogers Woodruff

**S**PEND your spare time in profitable reading." This is the advice of the American Library Association<sup>1</sup> and has proceeded to back up its advice by publishing a series of leaflets entitled, *Reading With a Purpose*. Fifty numbers have thus far been published, some of the titles being: *Ten Pivotal Figures of History*, Ambrose W. Vernon; *Americans From Abroad*, John Palmer Gavit; *Frontiers of Knowledge*, Jesse Le Bennett; *Psychology*, Everett Dean Martin; *Philosophy*, Prof. Alexander Meiklejohn; *Religion in Everyday Life*, Dr. Wilfred T. Grenfell; *Life of Christ*, Prof. Rufus M. Jones; *Sociology and Social Problems*, Prof. Howard W. Odum; *Conflicts in American Public Opinion*, William Allen White and Walter E. Myer; *International Relations*, Isalah Bowman. *Reading With a Purpose* is well thought of by the Adult Education Department of the Church, Dr. Ludlow freely using such as are appropriate to his work.

Ruskin in his *Sesame and Lilies* says: "Life being very short, and the quiet hours of it few, we ought to waste none of them in reading valueless books. A book is essentially a written thing. The author has something to say which he perceives to be true and useful or helpfully beautiful, and he is bound to say it clearly." He then goes on to say: "We are very ready to say of a book 'How good this is—that's exactly what I think!' But the right feeling is, 'How strange that is! I never thought of that before, and yet I see it is true.' Most men's minds are indeed little better than rough heath wilderness, neglected and stubborn, partly barren, partly overgrown with the pestilent brakes and venomous wind-sown herbage of evil surmise; the first thing to do for them is to set fire to this, burn all the jungle into wholesome ash heaps, and then plow and sow. All true literary work before you, for life must begin with obedience to that order, 'Break up your fallow ground, and sow not among thorns.'"

"When you come to a good book, get into the habit of looking intensely at the author's words, assuring yourself of their meaning syllable by syllable—nay, letter by letter, that is, with real accuracy—you are forevermore in some measure an educated person. The entire difference between education and non-education consists in this accuracy. Never let a word escape you that looks suspicious. It is severe work; but you will find it, even at first, interesting, and at last endlessly amusing."

This same thought has more recently been expressed by Herbert N. Casson in somewhat more modern form. He admonishes us to "link up reading and action—that is the efficient way to read." Lord Kelvin, he tells us, bought a book on heat by the French scientist, Fourier, and it changed his whole life and led to many of his great discoveries. Faraday bought a book on chemistry and became the founder of the present electrical age. Westinghouse bought an English magazine and found an article on compressed air that gave him the idea of his air brake that is now used on the railways of the world. Henry Ford bought a magazine and saw an article on horseless carriages that started him on his way to become the most successful of all manufacturers. "The man who does not read in these days of quick changes and irresistible progress," Casson says, "drops behind and becomes an obsolete and insignificant unit in his trade. Reading is a ladder."

Walter B. Pitkin, a professor of journalism in Columbia, has written a book for people who want "to read faster and more accurately." He calls it *The Art of Rapid Reading*.<sup>2</sup> In it he seeks to show how to make every reading minute count, whether one is reading for information, culture, business, or knowledge, and how much one may expect to increase the speed, accuracy, and retentiveness of one's reading. Exercises help to carry out the author's plan and a system is provided to enable one to check progress. It is a plan for training mind and eye to coordinate to get the most out of reading. If speed in reading is the aim this book will aid in obtaining it, but if the aim is to read and inwardly digest, then another source of aid must be sought.

Some idea of the purpose of the volume may be obtained

by a glance at its contents which include: Causes of Poor Reading; How to Improve Your Word Habits; How to Improve Your Eye Grasp, How to Skim, Exercises for Practice, Progress Chart for reading. While the Pitkin book is designed to increase the speed of reading there is an abundance of sound advice in it and many helpful suggestions both as to reading and writing.

**T**WO books about England have recently come to my desk and are well worth reading, one quickly *a la Pitkin*, the other more deliberately. The first is D. C. Somerville's *English Thought in the Nineteenth Century*<sup>3</sup> and the other *The Decline of Merry England*,<sup>4</sup> by Storm Jameson, known by her novels about a great ship-building family, she herself being an heiress of sea-going generations. In this, her latest book of non-fiction, she has contrived to write as delightfully as ever, and has drawn a most fascinating picture of the sixteenth and seventeenth centuries.

Miss Jameson is a young Englishwoman, married to Guy Chapman, to whom this book is dedicated. She says her occupation other than writing is "taking an intelligent interest in my son, my husband, and in European politics." One of the interesting features of the volume is her dependence on R. H. Tawney, whose new book on *Equality*<sup>5</sup> is just out, and her frequent quotations from his *Religion and the Rise of Capitalism*. One is to the effect that:

"Between the conception of society as a community of unequal classes with varying functions, organized for a common end, and that which regards it as a mechanism adjusting itself through the play of economic motives to the supply of economic needs; between the idea that a man must not take advantage of his neighbor's necessity, and the doctrine that 'man's self-love is God's providence'; between the attitude which appeals to the religious standard to repress economic appetites, and that which regards expediency as the final criterion—there is a chasm which no theory of the permanence and ubiquity of economic interests can bridge, and which deserves at least to be explored."

**P**ROFESSOR TAWNEY explored the chasm that lies between the medieval Occident and the modern West; Miss Jameson applies his reasoning to England alone. To the Puritan ideal he believes many of the ills of modern society are to be directly traced.

Spenser brought the word "merry" to London in 1589, and though Miss Jameson feels that an exact equivalent cannot be found in one word, it meant, perhaps, if we must have a synonym, "high-hearted." The "decline" came with the onset of Puritanism, after the death of the "Virgin Queen."

Storm Jameson says, "I do not pretend that before the Puritan revolution England was enjoying a kind of Golden Age, nor do I defend the many abuses of power and prerogative in those days. My object has been to show that during the second half of the sixteenth and the first half of the seventeenth centuries, the government of England had always before it an ideal, which, however badly it may have been fulfilled, was at least truer and nobler than that which superseded it with the advent of the middle classes as a result of the Civil War."

Somerville's book is a sketch of English thought from the French revolution to the death of Victoria. The author is largely concerned with popular figures, rather than with abstract thought, and frankly admits that influence more than originality has dictated his choice of individuals. Consequently, litterateurs and mere popularizers occupy many pages of his book, and the index is crowded with politicians, while the physicists and chemists get scarcely a single mention; economists, geologists, and biologists, however, get considerable attention.

Those who read with a purpose will want to have always near at hand, not necessarily for continuous reading but for reference, the late Prof. Amos G. Warner's now classic *Ameri-*

<sup>1</sup> Headquarters in Chicago.

<sup>2</sup> New York: The McGraw-Hill Book Co. \$2.50.

<sup>3</sup> New York: Longmans Green & Co.

<sup>4</sup> Indianapolis: Bobbs, Merrill \$3.00.

<sup>5</sup> Harcourt Brace & Co.



*can Charities and Social Work*,<sup>6</sup> a new edition of which has just been published. This edition, about two-thirds of which is really new, has been brought up to date by Stuart A. Queen, Ph.D., professor at the University of Kansas, and Ernest B. Harper, Ph.D., of Kalamazoo College.

Warner's *American Charities* for many years after it first appeared, in 1894, remained a standard in its field. Terminology, technique, and case treatment have so radically changed, however, that a new study became necessary, and the later authors, while wisely retaining much of Warner in the original, have built a modern superstructure upon his solid foundation. Warner's message in this new connotation is still vital.

This book as it now stands is divided into three parts: Part I, written by Dr. Queen, is an attempt to give the reader a perspective; Part II is Mr. Warner's description of American charities in the '90s; Part III, in which Dr. Harper and Dr. Queen have collaborated, is an account of American social work ten years after the War. The new material shows graphically how rapidly the field of social work has changed and broadened since Warner wrote, a third of a century ago. Such terms as "social maladjustment," "mental hygiene," "community organization," and "professional standards" were unknown then, or at best but dimly visioned. The philosophy, the technique, and the very language of social work have changed.

FEW will dispute the fact, whether endorsing his views or not, that the late Henry George was a remarkable person. Occasionally a man is born with the supreme gift of commanding the allegiance of his fellow men, of changing their outlook on life, their thoughts, their philosophy, their religion, as the publishers of *The Prophet of San Francisco*<sup>7</sup> point out. Such a man was Karl Marx, such was Moses, such was Mahomet; such, too, they assert, was Henry George, founder of the Single Tax movement and the prophet referred to in the sub-title of Louis F. Post's posthumous work. Printer, lecturer, journalist, author of *Progress and Poverty*, one of the most popular books on political economy ever written, "George was not only a great prophet, but an active participant in the life of his time."

A singularly moving picture of him is obtained in these recollections by one of his most notable and persuasive disciples. Louis F. Post, a writer, lawyer, publicist, became interested in Henry George's teachings when he was past thirty years of age, and actively advocated them during the succeeding forty years of his life. He was one of George's most trusted advisers. During George's first mayoralty campaign Mr. Post edited the *Daily Leader*, a Single Tax campaign paper. Later, Mr. Post was to found and, with his wife, Alice Thacher Post, edit *The Public*, which for fifteen years advocated single tax principles, but was far more than a single tax organ. It contained some of the sagest and most penetrating comment on current political and social problems. Post's writings include "Ethics of Democracy," "Social Service," "Land Value Taxation," the "Basic Facts of Economics." He was active in public life and served as Assistant Secretary of Labor during the eight years of President Wilson's two administrations.

This volume is not intended as a biography. The biography of the Prophet of San Francisco was written by his son, Henry George, Jr., soon after his father's death. Nor is this a history of the Single Tax movement, which has been written fairly and fully, even if not sympathetically, down to 1916, by Arthur Nicholas Young, Ph.D., of Princeton University, by which it is published. Mr. Post offers nothing more than "the memories of a personal friend and the interpretations of a long time and intimate disciple."

The title "Prophet of San Francisco" was bestowed upon Henry George by the Duke of Argyll as an epithet of derision after a confessedly careless glance in 1884 at *Progress and Poverty*: "Among those whose minds have grasped this Prophet's obvious Christian principles of social life, and whose hearts have throbbed with affection for his democratic standards," he says, "no name for Henry George is cherished with more affection than Argyll's ungracious epithet." So throughout the book he refers to its subject as "Our Prophet,"

quoting on his title page this definition, "The Prophet is no mere clairvoyant or foreteller of events; he is one to whose soul God has spoken some urgent truth, new or old, which men have not before conceived or have forgotten."

An intensely human man, with "heart wide open on the Godward side," George was a brother to be loved, and he loved his brother man—all men. He loved them as individuals, he loved them in the mass. . . . He was a Christian, but of no pagan type; even as he was a patriot, though not of tribal breed. . . . Had he done nothing more than "put man into political economy," as one of his admirers characterized his service, Henry George would have done enough. In their broad significance those words do fairly characterize his life work."

Dr. Richard T. Ely told his publishers (Macmillan's) that he had recently purchased a copy of Dickens' *Hard Times*, and observed that *Great Expectations*, bound in the same volume, preceded it. "If there have ever been hard times in this country," he continues, "not preceded by great expectations, it is not easy to discover them in our economic history." In his new book *Hard Times*<sup>8</sup> he names various other roads that lead to hard times, such as war, over-expansion, ill-balanced production, ill-adjusted taxation, and the lure to land speculations, and then takes up the underlying causes of hard times.

Dr. Ely, in a chapter on "Land and Its Uses," shows the unwisdom of most speculation in land and says:

"What is needed is to put land to the right uses. Land that is good farming land should be put to farming use. Land that is first of all forestry land should be put to use in producing trees. Land that is recreational land should be used for recreation, and so on indefinitely. Land that is in farms should be of the right area in farming units. This is one of the great problems—that is to say, getting farms of the right size. The first great step to take is to institute an economic survey of all our land resources. Michigan has made a good beginning and so has Wisconsin. Excellent proposals for such a survey have recently been made by Governor Roosevelt of New York."

Discussing higher wages as a proposed means of bringing consumption up to the level of production, Dr. Ely says:

"We all want higher wages for labor, but the solution of the problem is not a simple and easy one. Careful research is required before we can know what is possible and what is impossible. With higher wages those who have employment are able to increase their consumption. On the other hand, with higher wages a great many will lose their jobs. This follows from the elementary principles of economics. At one dollar a day many are employed who could not find work at two dollars a day.

"The way out of hard times and the way to general prosperity," he says, "is to be found in abundance, and abundance means low prices. Measures are frequently advocated which mean high prices. They are fundamentally wrong and generally lead to disaster. . . . General progress is indicated by lowering costs and lowering prices, and this increases abundance."

Dr. Ely gives sound advice on stock exchange speculation, and on spending and saving. He suggests that all the unemployed in America could be kept at work for several years in improving our roadsides, cutting fire lanes through state and national forests, cleaning out underbrush as a means of fire prevention, cleaning up recreational lands and the shores of streams and lakes, especially areas surrounding city water supply storage reservoirs, and making the borders of our railways and our railway terminals more beautiful.

ANOTHER interesting suggestion is that we prepare for future hard times by organizing a small, standing peacetime army which would do useful work that might otherwise not be done, and which could at need be expanded indefinitely and take into its ranks those who had lost their employment. Dr. Ely discusses possible methods of financing such a war against hard times, and of dividing the burden between states and national government.

In Lucy Shelton Stewart's *The Rewards of Patriotism*<sup>9</sup> we have an old-fashioned appeal to sectionalism. She deals with what she considers the cause of the Civil War—slavery. She believes that the South fought for nothing else. She seeks to show that the claim that state sovereignty was the bone of contention is without foundation.

<sup>6</sup> New York: Thomas Y. Crowell Co. \$3.75.

<sup>7</sup> New York: The Vanguard Press. \$3.00.

<sup>8</sup> New York: The Macmillan Co. \$4.00.

<sup>9</sup> New York: Walter Neale, 37 East 28th St.



# The Need for Conversion

From the Convention Address of

The Rt. Rev. William T. Manning, D.D.

Bishop of New York

WE ARE living in a time of grave spiritual and moral uncertainty. The situation which faces us is one which has had no parallel since the coming of the Christian era.

Powerful and world-wide forces are at work for the overthrow not only of Christian faith but equally of Christian morals. Those religious beliefs and moral ideals which have been the support and strength of our race, and which have guided all human progress from barbarism to civilized life, are challenged and thrown aside as out of date, and as unwarranted restrictions of personal liberty and individual self-expression. A new paganism has arisen and is spreading its teaching throughout the world. No one who is familiar with our current literature can be in doubt as to this.

In Europe the government of the largest country on that continent, a country which contains one-sixth of the population of the civilized world, is undertaking to destroy all religion and to create a Godless nation, and the effects of this are seen in our own and other lands. Today, the whole teaching of Christ, and His way of life, are openly and contemptuously assailed. A teacher in one of our leading colleges for women in his recent volume speaks of our Lord Jesus Christ as "an obscure Palestinian peasant" and says that His teachings "insofar as we know of them . . . are not only archaic but even destructive of any advanced civilization."

And this attack is directed especially against the Christian ideal of purity and against the sacredness of marriage and the home. We know that the vitality of religion and the very life of the nation depend upon the home. But here in our land the pagan system of easy divorce is reducing marriage to the level of a temporary relation terminable at the will of either party. Recent statistics show a larger proportion of divorces to marriages in the United States than in any other country except Russia.

All over the world we see a lowering of the standards and a letting go of those things which give nobility and dignity and sacredness to human life. And this situation is the result of the indifference, the religious apathy, the spiritual inertia, of those of us who are called Christians.

We have allowed our faith in Christ to grow dim. It is time for the whole Christian Church throughout the world to awaken to new life. It is time for Christians in all Churches, and for all who believe in God and His Law, to bear their witness. I know, and we all know, that what we need in our own Church is a great spiritual awakening, a great renewal of our faith in Christ the Son of God. What we need now, all of us, bishops, priests, and people, is real and full conversion to Christ, and this can come only by the power of the Spirit from above. Whether we call ourselves High, Low, or Broad—Protestant or Catholic—it is this that we need.

We have had too much academic discussion about Christ and not enough faith in Him and prayer to Him; too much talk of Him as though He were a theological problem for us to debate about and not enough personal experience of Him as Saviour and Lord. We need now in the Church a great call to faith in Christ Himself. If we are in doubt or uncertainty as to our moral standards it is because our faith in Christ has grown cold. Our moral standard comes not from the New Psychology, but from the Lord Jesus Christ. He is our moral standard. If He is real to us, if our faith in Him is real, He will give us the guidance that we need to meet the problems and questions of our time.

If Christ is real to us He will give us our vision of human fellowship and social progress; we shall not rest content with economic injustice, or race prejudice, or war, or slums, or with corruption and wrong-doing in our political life.

Our weakness as a Church is that so many of us fall short of full conversion to Christ. It is of little use to have dignity, order, beautiful forms of worship, noble archi-

ture, if we lack the one thing that can give life and meaning to it all.

Conversion does not conflict with the reality of the sacraments; conversion means awakening to, and using, the mighty blessings given to us in the sacraments. I believe with my whole soul in the Holy, Catholic, and Apostolic Church, but I know that the Church is dead, that it is only a husk, unless it is filled with people who are converted and whose lives and influence are bringing others to Christ. If the New Testament is true Jesus Christ can be known today, and is to be known, by each one of us as really as we know each other.

AND this is what conversion means. It means that Jesus on the Throne of God is real to us. It means that we shall know again the meaning of repentance. We shall be in no doubt about the reality of sin, and of our own sins. No man ever yet was converted and brought to Christ without realizing his own sinfulness and his need of God's forgiveness. It means that we shall know again the meaning, and the need, of redemption; those moving words in our hymns and prayers, and in the Scriptures, will become real to us; we shall feel the wonder of God's love revealed to us in Christ on the Cross. It means that the glorious words of our Creed, the Creed of the whole Christian Church here on earth, will be filled with power and meaning for us in the light of our own personal experience of Christ. It means that we shall again have great preachers of the Gospel. It was their faith in Christ, their personal conversion to Him, which gave power to the preaching of Wesley and Liddon and Robertson and Newman and Spurgeon and Moody and Brooks, and nothing else but this can give to our pulpits their true converting power.

And our truer conversion will open the way for Christian unity. It is conversion to Christ, and this only, which will bring reunion to pass. We Christians of different names can never convert each other by argument. In time, when we are all more fully converted, reunion will come of itself, and without this there would be no gain in an outward unity, for it would not be real and would not last. Our course for the present is to respect one another's convictions and principles; to remember that in spite of our present differences we are all brethren in Christ; to be loyal in each Church to the truth entrusted to us, and to our actual present obligations in that Church; and to pray, and work, for the day when we shall be ready for reunion with each other because we shall all have come into closer union with Christ. . . .

The conditions which we face in the world today cannot be met by a conventional or a merely nominal Christianity. It is time for all of us to do our part, to pray as perhaps we have never before prayed, to take our stand and bear our personal witness for Christ at the right hand of God, upon faith in whom the life of our race is built, and upon faith in whom the ideals of morality and purity, the sanctity of the home and family, and all those things that we hold sacred and holy in life, depend.

---

"ONE OF THE LEAST OF THESE . . ."

TO BE a saint one must not strive to be:

The saint is one who all unknowingly

Gives to his fellowmen the love he owes to Me.

A. Q. BAILEY.

---

AFTER THE completion of his great picture of "The Last Judgment" for the altar of the Sistine Chapel (which had occupied him eight years), Michael Angelo devoted himself to the perfection of St. Peter's, of which he planned and built the dome. He refused all remuneration for his labors, saying he regarded his services as being rendered to the glory of God.

—Selected.



# CORRESPONDENCE

All communications published under this head must be signed by the actual name of the writer. The Editor is not responsible for the opinions expressed, but reserves the right to exercise discretion as to what shall be published. Letters must ordinarily not exceed five hundred words in length.

## THE MARRIAGE CANON

To the Editor of The Living Church:

CONCERNING THE Canon on Matrimony: From your editorial query [July 25th] as to whether the canon as proposed by the Commission might not contain an unintended joker, and from your comment of June 27th regarding my suggested substitute, I perceive that the editorial mind is involved in difficulty as to the legal effect of certain provisions. No doubt other minds are in similar difficulties; and perhaps a word of explanation is in order.

These difficulties arise in connection with that section which enumerates the impediments to marriage, that is, the conditions which, if they exist at the time of the marriage, will render the marriage null and void in the eyes of the Church.

First as to the "joker" Section VII of the canon as proposed by the Commission provides that divorced persons may remarry when permitted to do so by an ecclesiastical court. Section III, which enumerates the impediments, and which is the only section containing any prohibition upon the parties as to remarriage, or upon the clergyman as to officiating thereat, provides:

"No minister . . . shall solemnize any marriage, if there exist at the time of the marriage any of the following impediments to a valid marriage, nor shall any member of this Church enter upon a marriage when any of the impediments exist. . . . and, if after a marriage has been dissolved by a civil court, it shall be proved that, at the time of the marriage, any of the impediments existed, the ecclesiastical court . . . may declare the marriage null. . . . 9—Previous marriage, unless the other spouse has died, or the previous marriage has been declared null by a civil court, or a divorce has been granted."

You have observed that Section III appears to permit the marriage of any divorced person, whether or not he shall have first obtained permission from the ecclesiastical court. Your observation appears to be correct. Of course, it is clear from the canon as a whole that this was not the intention. But neither Section VII nor Section III expressly prohibits such marriage. The provision against remarriage being what would be called in the civil law a penal provision, it should, under well recognized rules of statutory construction, be strictly construed—that is, it should not by implication be extended to prohibit anything which it does not prohibit expressly.

This objection might be met by adding to clause 9 the words "and permission to remarry has been given by the proper ecclesiastical court." If this were done, however, we should run into a much worse difficulty, which can best be stated by a hypothetical case. Bear in mind that Section III not only prohibits certain marriages, but also makes them void. Now, then, John Doe is lawfully married to Jane Doe. He divorces her and marries Mary Roe, without having first obtained leave of the ecclesiastical court. This marriage would be void under the canon. John thereafter deserts Mary Roe, but without obtaining a divorce from her. Later Jane Doe dies. John Doe then presents himself to a clergyman of the Church with Agnes Jones, whom he desires to marry. Under the canon he would have a perfect right to do so. Let us suppose that he does so, and later on, while still living with Agnes, he presents himself for confession, or at the altar rail. The priest, although he may know all this, may not require him to leave Agnes, nor refuse him absolution nor the Holy Communion if he fails to do so. He is a bigamist in the eyes of the law, but not in the eyes of the Church.

To forestall such a situation, in my proposal [L. C., June 27th] I separated the statement of impediments from the prohibitions against entering into or solemnizing marriage, thus recognizing a distinction between marriages that are illicit and those that are void in the eyes of the Church (thereby following the precedent of general canon law). In the next place, I stated the impediments as follows:

"The following conditions constitute absolute impediments to matrimony; and the existence of any of them at the time thereof renders the marriage null, namely: . . . 8—Previous marriage recognized as valid under the discipline of this Church, during the lifetime of the other spouse. 9—Any connubial relation recognized as existing by the civil law."

This brings me now to your editorial comment on my proposals [June 27th]. You say, "In failing to mention civil di-

vorice at all, Dr. Dibble seems to create a peculiar situation in which a loyal Churchman may find himself married in civil law, but unmarried in the eyes of the Church; so that, if he takes unto himself a new wife, he will be within the laws of the Church but may be sent to jail by the State for bigamy."

It ought to be clear that clause 9 just quoted precludes, and was intended to preclude, any such conflict. And it does this without recognizing by name any such things as a civil divorce. Furthermore, as I pointed out in my paper, I have very good precedent, for this ninth impediment is none other than that which is known in canon law as *impedimentum publicae honestatis*, the impediment of public decency. The net result is that, while this Church would forbid and hold as void, marriages which the civil law permits, it would not permit, nor hold as valid, marriages which the civil law forbids.

Kalamazoo, Mich.

CHARLES LEMUEL DIBBLE.

[We beg to acknowledge the receipt of many other letters on this subject, and regret that we cannot find space for them.—EDITOR, L. C.]

## THE POOR CLARES

To the Editor of The Living Church:

WE ARE on the eve of sending out an urgent appeal for help and we feel that a mention in your columns would serve to emphasize our pressing need in the minds of many to whom we are appealing, as well as perhaps interest some who have not heretofore heard of our work of prayer in the American Church.

Growth of numbers and countless requests from women desiring to visit us make an addition to our small convent imperative. Our present chapel is much too small to accommodate even those now in residence among us. It is estimated that a suitable addition and chapel can be built for \$10,000. Since times are hard and few can give as generously as they would wish, we are asking for this sum in dimes. A dime is not much but 100,000 will mean our building program can be carried out. Contributions from a dime up are solicited and may be sent to us at the address given below. Literature about our work will be gladly sent upon request.

THE POOR CLARES OF REPARATION AND ADORATION.

House of Prayer, Little Portion,  
Mount Sinai, Long Island, N. Y.

[The Poor Clares are a Franciscan order of nuns, affiliated with the Order of St. Francis, which moved from Merrill, Wis., to Mt. Sinai, N. Y., a few years ago. Both orders are thoroughly loyal to the American Church, and we believe that the project for which appeal is here made is one that should appeal to Catholic Churchmen and (especially) Churchwomen, who believe in the power of redemptive prayer.—EDITOR, L. C.]

## "WHAT IS SIN?"

To the Editor of The Living Church:

I do want to congratulate you for printing that article by Bishop Carey in your issue of July 18th, What is Sin?

I wish our clergy and our Church papers would have the courage to talk more about that unpopular subject. I think the fundamental cause of lack of power and reality in the lives of most Church people is unconscious sin. The reason I say "unconscious" is because they do not know the answer to Bishop Carey's question as it applies to them individually: "What is sin for me?"

We hear sin alluded to occasionally from the pulpit in general terms, so general, in fact, that it has no meaning for the average person. I believe the first step needed to put power into this dear old Church of ours is to get a sense of sin into the minds and consciousness of our people; to find the answer individually to Bishop Carey's question: "What is sin for me?" What is the particular thing that is most effective in keeping me from being what I might be, and am not? There are mighty few good Church people who can answer that question "right off the bat," and yet there is an answer for each one of us, which each one of us should know.

I can't think of anything more important for the clergy and our Church papers than to help the individual Churchman to find the answer to that question.

Leesburg, Va.

LAWRENCE R. LEE.



# BOOKS OF THE DAY

Rev. William H. Dunphy, Editor

**A** FIRST Chinese novel by Pearl S. Buck, which appeared last year, gave promise of better to come, but *East Wind: West Wind*, charming as it was, scarcely foreshadowed *The Good Earth* (John Day, \$2.50); which is a very important book. Mrs. Buck is a life-long resident of China. She wrote like a poet in *East Wind: West Wind*, and her story of a high-bred Chinese girl was as exquisite as a Ming porcelain vase, but in spite of her precise knowledge and sure intuition the suspicion would intrude itself that she had idealized her material. Not so in *The Good Earth*. This is the real stuff of humanity, a narrative as elemental and inevitable as some of the Old Testament, and as grandly simple in form. That the people are Chinese peasants matters nothing to the reader after a few pages. By which I mean that they are natural, understandable, pitiable: they arouse a passionate interest. The truth is, that the "heathen Chinese" is not "peculiar"!

In Wang Lung, poor farmer who becomes a rich land-owner, we come to know intimately a decent man (even if he had only a religion of ancestor worship to go on) to whom the earth is as his very flesh and blood. He marries, his submissive wife toils from dawn to dark, there are sons to follow him, he slaves in the rice and barley fields, fighting recurring famines; but his obsession about owning land continues and he rises steadily in property and consequence. He takes another wife, a teahouse beauty—at last he, a patriarch, with his sons and their families, is settled in the palace of the "old lord" of the village. But when Wang Lung feels death near, he returns to the old mud house in the fields.

All this, with a wealth of authentic color and a crowd of varied characters, makes a strong, absorbing book. A recent lecturer on China, remarking that no Westerner has yet produced an authoritative work on that ancient civilization, added, "But there's one book that is not only a fine product of the artistic imagination, but is the absolute truth about Chinese life. Read *The Good Earth*." If you do, it will remain a permanent part of your attitude to the Oriental.

**T**HE seasons, and the course of time, the aspects of the natural world which suggest thoughts of God, have been the basic material of many books; Sheila Kaye-Smith has now produced one called *The Mirror of the Months* (Harper, \$1.25), a really lovely thing combining, as might be expected, a devoted appreciation of her Sussex landscape with a mystical Catholicism. There are twelve short sections, each month having its place in the seasonal and devotional scheme. How beautifully and appropriately the Church has dedicated the lunar months, one is reminded by Miss Kaye-Smith's poetic prose. She entwines with her perfect observation of nature an extraordinary amount of Catholic learning. "Perfect harvest of the Golden Bough," she calls Christianity, and our Lady, "sea-daughter and earth-mother." To follow such allusions to their sources is to enlarge the horizons of faith by going back to the very dawn of mind.

**T**HE government of our cities is a serious problem and has long been recognized as such. The government of our metropolitan areas is a far more serious one, and the nation is only just beginning to realize that their growth and development places heavier and ever heavier burdens upon the existing local governments, designed to fit a simpler society. The movement for regional planning, rapidly broadening under the impetus transmitted by the "Plan of New York and Its Environs" promoted by the Sage Foundation, has emphasized the need for more adequate forms of governmental organization in the populous areas surrounding our large cities, areas attached to the city by strong social and economic

bonds, but which have, and frequently wish to retain, separate governments. It is encouraging to note that the National Municipal League has begun to address itself to this difficult and complicated problem. A committee was appointed several years ago to survey the merits and weaknesses that experience had revealed in the various forms of regional and inter-municipal organization now found in various metropolitan areas. The Russell Sage Foundation made a grant of \$10,000 to the League to finance a study in this field and Dr. Paul Studensky was added to the staff of the League to prosecute the work in coöperation with a committee on the subject, of which Dean Frank H. Sommer of New York University Law School was chairman. The results of this study have now been gathered in a substantial volume *The Government of Metropolitan Areas* (New York: National Municipal League, 261 Broadway, \$3.50) and represents a most important contribution to the discussion and possible solution of the problem.

CLINTON ROGERS WOODRUFF.

**A** VALUABLE accession to the comparatively few good biographies is *My Own Yesterdays*, by Charles Reynolds Brown, late Dean of the Yale Divinity School (*The Century Co.*, \$2.00). All who have ever read one of Dean Brown's books, or have heard him speak—and the number must be legion—will rejoice in this personal record of a busy and a happy life. Of his own book the author says "This is not an autobiography in the ordinary sense of the term . . . It is made up of snap shots, taken here and there, of situations and experiences which seemed to me to have some measure of significance." So he does not attempt to follow the sequence of events except in a very general way. Rather he groups his experiences under such titles as Travel, Occasions, Authorship, and gives charming and clear-cut pictures of people he has met and places he has visited. The book is the record of a man who has found in the ministry not only the great opportunity of service, but also who has found a radiant joy—the fullness of life. It would be a good book to put into the hands of young men who are thinking of the ministry.

A. S. L.

**A**S RACE problems are complicating international relations all over the world, the number of people who are interested in studying the history and culture of the great racial divisions is steadily increasing. For such, *The Negroes of Africa, History and Culture*, by Maurice Delafosse (Associated Publishers, Inc., New York, \$3.15), provides a valuable reference book. The author has made a careful study of the origin and history of the Negro race in various parts of Africa, mainly the regions of the French colonial possessions. The latter half of the book is concerned with the material, intellectual, and social character of the African Negro with descriptions of his daily life, habitations, clothing, food, and occupations; their idea of property; of the family; social institutions, religious beliefs and practices, their morality, their art, and their literature. References are made throughout to a large and varied bibliography. The book, while scholarly, is easily read and provides an interesting general study of the subject.

L. F. B.

*As the Incense: Chapters on Prayer and the Spiritual Life* (Morehouse, Milwaukee. 60 cts. paper), by the Rev. H. L. Hubbard, is an excellent book for all who wish to set about making progress in the life of devotion. Books on prayer are innumerable, of course, but new ones, if good, are welcome, and this one will repay any reader—especially if he is in want of simple instruction and spiritual encouragement. He will find in Fr. Hubbard's book all the essential Catholic teaching compressed into small compass, and set forth with many practical suggestions.



# The Living Church

Established 1878

A Weekly Record of the News, the Work, and the Thought of the Church

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Agents also for (London) *Church Times*, weekly, \$3.50; and *The Guardian*, weekly, to the clergy, \$3.75, to the laity, \$7.50.

## Church Kalendar



### AUGUST

9. Tenth Sunday after Trinity.
16. Eleventh Sunday after Trinity.
23. Twelfth Sunday after Trinity.
24. Monday. St. Bartholomew.
30. Thirteenth Sunday after Trinity.
31. Monday.

## KALENDAR OF COMING EVENTS

### AUGUST

13. Young People's Division, Sewanee Summer Training School, Sewanee, Tenn.
22. Retreat for Laymen at Rock Point, Vt., at diocesan headquarters.
27. National Convention of Brotherhood of St. Andrew, Sewanee, Tenn.

## CATHOLIC CONGRESS CYCLE OF PRAYER

### AUGUST

17. St. Peter's, Westfield, N. Y.
18. Oratory of Scranton, Scranton, Pa.
19. St. Matthew's, Sunbury, Pa.
19. St. Mark's, Buffalo, N. Y.
20. St. Paul's, Peoria, Ill.
21. Community of St. Saviour, San Francisco, Calif.
22. All Hallows', Davidsonville, Md.

## APPOINTMENTS ACCEPTED

**BARBER, Rev. R. Y.**, rector of Grace Church, Galesburg, Ill. (Q.); to be rector of St. Philip's Church, Laurel, Del., with charge of the associated missions at Delmar and Little Creek, Del. September 1st. Address, St. Philip's Rectory, Laurel, Del.

**BUTLER, Rev. JOHN V., Jr.**, assistant at Christ Church Cathedral, Springfield, Mass. (W. Ma.); to be assistant at Church of the Intercession, Trinity parish, New York City. September 15th.

**CLAYTON, Rev. S. S.**, deacon; to be curate at Grace Church, New Orleans, La.

**KNICKLE, Rev. HARRY J.**, assistant at Grace Church, Lawrence, Mass.; to be assistant at Holy Trinity Church, St. James' parish, New York City. October 1st. Address, 316 East 88th St., New York City.

**LYNCH, Rev. FRANCIS F.**, priest-in-charge of St. Paul's Cathedral, Buffalo (W.N.Y.); to be rector of Christ Church, Corning, N. Y. (W.N.Y.) October 15th.

**PETTER, Rev. WILLIAM J. H.**, curate at Grace Church, Oak Park, Ill. (C.); to be rector of St. Luke's Church, Plattsmouth, Neb. September 1st.

**PIERCE, Rev. GEORGE DONALD**, formerly priest-in-charge of St. Margaret's Mission, Margaretville, N. Y. (A.); to be chaplain of Bellevue Hospital, New York City. Address, 681 Ocean Ave., Brooklyn, L. I., N. Y.

**PURRINGTON, Rev. ROBERT G.**, rector of St. Paul's Church, Owatonna, Minn.; to be assistant with special charge of religious education at St. Michael and All Angels' Church, Baltimore, September 1st.

**STYRING, Rev. B. B.**, curate at St. Mark's Church, New Britain, Conn.; to be rector of St. Paul's Church, Willimantic, with charge of St. Paul's Church, Windham, Conn., September 1st.

## SUMMER ACTIVITIES

**BURTON, Rev. CHARLES J.**, priest-in-charge of St. John's Church, Kane, Pa., and the Kane Mission field, is in charge of St. Simon's Church, Buffalo, during August. Address, 202 Cazenovia St., Buffalo.

**DAUP, Rev. W. W.**, rector of St. Andrew's Church, Bryan, Tex.; to be in charge of Trinity Church, Fort Wayne, Ind., during the absence of the rector, the Rev. Dr. Charles Noyes Tyndell.

**FOSTER, Rev. THEODORE B.**, of Rutland, Vt.; to be in charge of Christ Church, Ballston Spa, and St. John's Mission, East Line, N. Y., until September 6th, during the absence of the rector, the Rev. Charles E. Hill.

**HUTTON, Rev. S. JANNEY**, instructor at Salisbury School, Salisbury, Conn., is in charge of Christ Church, Marion; St. Paul's, Saltville; and Grace, Glade Spring, Va., for the summer.

**SMITH, Rev. SHERRILL B.**, rector of Church of the Good Shepherd, East Dedham, Mass.; to be in charge of Christ Church, Harwichport, Mass., the first four Sundays in August, and will be in charge of St. Paul's Church, Dedham, Mass., the three following weeks.

**TYNDELL, Rev. CHARLES NOTES, S.T.D.**, and Mrs. Tyndell of Trinity Church, Fort Wayne, Ind., are spending the summer visiting in Winchester, Va., and Salisbury, Md.

## NEW ADDRESSES

**LEYER, Rev. JOHN H.**, curate at All Saints' Church, Worcester, Mass., formerly 115 Bayard St., Providence, R. I.; 10 Irving St., Worcester, Mass.

**PARDUE, Rev. AUSTIN**, formerly of Sioux City, Iowa; Gethsemane Church, 4th Ave. and 9th St., Minneapolis, Minn.

**TRACITT, Rev. H. NELSON**, priest-in-charge of Christ Church, Rolla, Mo., and associated missions; St. James, Mo., September 1st.

## CORRECTION

**ASHLEY, Rev. GEORGE D.**, rector of St. Peter's Church, Rosedale, L. I., N. Y., since July 1st, should be addressed St. Peter's Rectory, 137-28, 244th St., Rosedale, L. I., N. Y.; not Rosedale, Jamaica, L. I., N. Y., as given in the July 4th issue of THE LIVING CHURCH.

## CORRESPONDENTS OF THE LIVING CHURCH

**ALASKA—Omit, A. E. Neate. Add, Rev. Warren R. Fenn, St. Saviour's Mission, Skagway, Alaska.**

## ORDINATIONS

### DEACONS

**COLORADO—The Rt. Rev. Fred Ingley, D.D.**, Coadjutor of the diocese, ordained **WILLIAM OWEN RICHARDS** to the diaconate on July 26th, in St. Paul's Church, Steamboat Springs. The candidate was presented by the Rev. C. D. Evans of Meeker, and the sermon was preached by the Rev. E. W. Boone of Longmont.

Mr. Richards was formerly a captain in the Church Army and has worked in northwestern Colorado several years. He spent last year at St. John's College, Greeley, and will continue to minister in northwestern Colorado with headquarters at Steamboat Springs.

**NORTHERN INDIANA—On the Eighth Sunday after Trinity, July 26th, the Rt. Rev. Campbell Gray, D.D., Bishop of Northern Indiana,**

ordained **FRANK MELVIN KESLO** to the diaconate in St. Augustine's chapel of Christ Church, Gary.

The litany was read by the Rev. L. W. Applegate, rector emeritus of the parish. The Rev. Mr. Keslo was presented by the Rev. James E. Foster, rector of the parish, and is to be on the staff of Christ Church, Gary, working in the missions connected therewith. Address: 565 Adams St., Gary.

### PRIESTS

**NORTH CAROLINA—On July 26th the Rt. Rev. Joseph B. Cheshire, D.D., Bishop of North Carolina, advanced the Rev. THOMAS SIMONDS CLARKSON to the priesthood in St. Peter's Church, Charlotte. The Rt. Rev. E. A. Penick, D.D., Bishop Coadjutor of North Carolina, preached the sermon.**

The Rev. Mr. Clarkson is to be priest-in-charge of St. Paul's Church, Smithfield.

**WESTERN NEW YORK—The Rt. Rev. David L. Ferris, D.D., Bishop of the diocese, advanced to the priesthood the Rev. LELAND B. HENRY on Sunday, June 21st, in St. Paul's Church, Rochester.**

The Rev. Frank L. Brown of St. Simon's Mission read the preface to the ordinal; the Rev. George E. Norton, S.T.D., rector of St. Paul's, preached the sermon and read the gospel; and the Rev. John C. Leffler of St. John's Church, Ross, Calif., a former assistant at St. Paul's, was presenter. The Rev. Walter E. Cook, senior assistant, read the litany and the epistle.

Mr. Henry has been junior assistant at St. Paul's for a year. His work has been chiefly in connection with the educational program of the parish.

## DIED

**BATEMAN—At Woking, England, on July 2, 1931, AMY ELIZABETH, widow of the Rev. Francis Richard BATEMAN. Burial in Puyallup, Wash., July 23d.**

"Rest eternal grant unto her, O Lord, and let light perpetual shine upon her."

**HOLAH—ELLEN LOUISE HOLAH, July 25th, in her 87th year, at the home of her daughter in Germantown, Philadelphia. She is survived by her son, the Rev. John L. Holah, rector of Trinity Church, Buckingham, Pa., and her daughter, Mrs. Eva H. Pember, wife of the Rev. Dr. Gilbert E. Pember, rector of St. Michael's Church, Germantown, Pa.**

"Grant unto her, O Lord, rest."

**JOHNSON—At Sag Harbor, L. I., on July 27th, ELISABETH HOWARD JOHNSON, daughter of the late P. Roosevelt and Mary C. Johnson, in the 65th year of her age.**

**PANCOAST—On July 19th at Towanda, Pa., ALFRED HARRISON PANCOAST. Burial service at Christ Church, Towanda. Requiem at Calvary Church, West Philadelphia. Interment at Westminster Cemetery.**

"May he rest in peace."

## MEMORIALS

### Stephen Herbert Green, Priest

In memory of **STEPHEN HERBERT GREEN**, priest, entered into life eternal on St. James' Day, 1919.

"Grant him eternal rest."

### John Allen Guilford

In memory of **JOHN ALLEN GUILFORD**, a faithful and devout Churchman, of Old Orchard, Maine, entered into life eternal on the Feast of the Transfiguration, 1914.

"May he rest in peace."

## NEWS IN BRIEF

**WESTERN NEBRASKA—The Rt. Rev. George A. Beecher, D.D., Bishop of the district, has just sponsored a most successful summer camp for the boys of his jurisdiction. The camp was located on the government wood preserve in the vicinity of Fort Robinson and the military authorities at the fort extended every possible courtesy. One afternoon the boys were entertained by the 76th regimental band, and on another occasion they were guests of Major Moore and Major Williams. Captain Cook, a distinguished scout as well as scientist, described his collection of fossils and relics. The camp staff assisting the Bishop were the Very Rev. Francis R. Lee, dean of St. Mark's Pro-Cathedral, Hastings; the Rev. Arthur Roebuck, of Grand Island; Dean Riley, of the Scottsbluff deanery; Dean Asboe, of the Alliance deanery; Dean Johnson, of the Hastings deanery; James Whitney, executive secretary of the district; the Rev. James Roe of Sidney; Robert McCullough of Hastings; and Arthur Mayer of Grand Island.**



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#### CLERICAL

**W**ANTED: ASSISTANT PRIEST. MUST BE unmarried, college and seminary graduate, not over thirty-two. Reply Box T-615 **THE LIVING CHURCH**, Milwaukee, Wis.

### POSITIONS WANTED

#### CLERICAL

**A** CATHOLIC PRIEST WANTS TO GET into touch with vestries seeking a rector. Free after August. 48 years old, unmarried, whose desire is a parish where there is a field for real work. Excellent references. Correspondence invited, but interviews greatly preferred. Reply, B-621, care **LIVING CHURCH**, Milwaukee, Wis.

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**B**Y CLERGYMAN'S DAUGHTER, POSITION as companion, experienced. References exchanged. Address, B-622, care **LIVING CHURCH**, Milwaukee, Wis.

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### UNLEAVENED BREAD

**P**RIESTS' HOSTS—PEOPLE'S PLAIN AND stamped wafers — (round). **ST. EDMUND'S** GUILD, care of Mrs. H. J. REILLY, 2230 North 1st St., Milwaukee, Wis.

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**C**HURCH EMBROIDERIES, ALTAR HANGINGS, Vestments, Altar Linens, Surplices, etc. Only the best material used. Prices moderate. Catalogue on application. **THE SISTERS** OF **ST. JOHN THE DIVINE**, 28 Major Street, Toronto, Canada.

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**I**RISH LINEN FOR YOUR CHURCH. Mary Fawcett linens are known and used in nearly every diocese. Finest qualities; many exclusive importations. Wide Birdseye for purificators now in stock. Lengths cut to order. Send for samples now. **MARY FAWCETT CO.**, Box 146, Plainfield, N. J.

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### HOUSE OF RETREAT AND REST

**S**ISTERS OF THE HOLY NATIVITY, BAY Shore, Long Island, N. Y. References required.

### RETREATS


**L**ABOR DAY LAYMEN'S RETREAT AT Holy Cross, West Park, N. Y., opens Saturday evening, September 5th, and closes the following Monday morning. No charge. Address, GUESTMASTER.

**R**ETREAT FOR PRIESTS AT HOLY CROSS, West Park, N. Y., opens on the evening of September 14th, and closes the following Friday morning. Conductor, Fr. Frank Vernon, D.D. Address, GUESTMASTER.

**R**ETREAT FOR CLERGY AND CANDIDATES at Evergreen Conference Center, Evergreen, Colo., September 7-11. Conductor, the Very Rev. Roland F. Philbrook.

**R**ETREAT FOR WOMEN, EVERGREEN, Colo., September 7-11. Conductor, the Very Rev. George W. Wood. Address, REGISTRAR Hart House, Evergreen, Colo.

## INFORMATION BUREAU and BUYER'S SERVICE



This department will be glad to serve our readers in connection with any contemplated purchase of goods.

If you desire information in regard to various classes of merchandise for the church, rectory, parish house, Church institution, or homes, we shall be glad to have you take advantage of our special information service. We will either put you in touch with such manufacturers as can satisfactorily supply your wants, by writing directly to them for you and thus saving you time and money, or we will advise you where such articles as you desire may be obtained.

Write **THE INFORMATION BUREAU**, **THE LIVING CHURCH**, 1801-1817 West Fond du Lac Ave., Milwaukee, Wis.



## Church Services

### California

**St. Mary of the Angels, Hollywood**  
4510 Finley Avenue, Olympia 6224  
Sunday Masses for July and August.  
Low Masses 7:30 and 11 A.M. Sung Mass 9 A.M.

### District of Columbia

**St. Agnes' Church, Washington, D. C.**  
46 Q Street, N. W.  
Sundays: 7:00 A.M. Mass for Communion.  
" 11:00 A.M. Solemn Mass and Sermon.  
" 8:00 P.M. Solemn Evensong, Sermon.  
Daily Mass 7:00 A.M., also Thursday, 9:30.  
Fridays, Evensong and Intercession at 8:00.  
Confessions, Saturdays, 8:00 to 9:00 P.M.

### Illinois

**Church of the Ascension, Chicago**  
1133 N. LaSalle Street  
REV. WILLIAM BREWSTER STOSKOPF, Rector  
Sunday Masses: 8:00, 9:15, 11:00 A.M., and Benediction 7:30 P.M. Week Day Mass, 7:00 A.M.  
Confessions: Saturday, 4:00-5:30, 7:30-9:00.

### Massachusetts

**Church of the Advent, Boston**  
REV. JULIAN D. HAMLIN, Rector  
SUMMER SCHEDULE  
Sundays: Holy Communion, 7:30 and 8:15 A.M.; Matins, 10 A.M.; Sung Mass and Sermon, 10:30 A.M.; Evensong and Sermon, 7 P.M.  
Week-days: Matins, 7:15 A.M.; Mass, 7:30 A.M.; Evensong, 5 P.M. Thursdays and Holy Days additional Mass, 9:30 A.M. Confessions: Saturdays, 8:30-5 P.M.

**Church of St. John the Evangelist, Boston**  
Bowdoin Street, Beacon Hill  
THE COWLEY FATHERS  
Sundays: Masses, 7:30 and 9:30 A.M.; High Mass and Sermon, 11 A.M.  
Week-days: Masses, 7 A.M. Thursdays and Holy Days, 9:30 A.M., also.  
Confessions: Saturdays from 3 to 5 and 7 to 9 P.M.

### New Jersey

**St. Mary's-by-the-Sea, Point Pleasant**  
Sundays: 7:30 and 9:30 A.M.; 8:00 P.M.  
Weekdays: 7:30 A.M.; except Monday 9:30.  
Confessions: Saturday 5:30 and 8:00 P.M.  
The Holy Hour: First Friday at 8:00 P.M.

**St. Simeon's-by-the-Sea, Wildwood**  
REV. WILLIAM CHARLES HEILMAN, Rector  
Sundays, 7:30 and 11 A.M. 7:30 P.M.  
Wednesdays, 7:30 A.M. Holy Days 9:30 A.M.

### New York

**Holy Cross Church, Kingston, N. Y.**  
Pine Grove Avenue, near Broadway  
REV. A. APPLETON PACKARD, JR., Rector  
SUMMER SCHEDULE  
Sundays: Low Mass, 7:30 A.M.  
Solemn Mass and Sermon, 10:30 A.M.  
Week-days: Daily Mass, 7:00 A.M.  
Friday Mass: 9:00 A.M.  
Confessions: Saturdays 4 to 5; 7 to 8 P.M.  
Telephone: Kingston 1265.

**Cathedral of St. John the Divine, New York City**  
Amsterdam Avenue and 111th Street  
Sundays: The Holy Communion, 8:00 A.M.; Children's Service, 9:30 A.M.; Morning Prayer, Holy Communion and Sermon, 11:00 A.M.; Evening Prayer, 4:00 P.M. Week-days (in chapel): The Holy Communion, 7:30 A.M.; Morning Prayer, 10:00 A.M.; Evening Prayer (choral except Monday and Saturday), 5:00 P.M.

**Church of the Incarnation, New York**  
Madison Avenue and 35th Street  
REV. H. PERCY SILVER, S.T.D., LL.D., Rector  
Sundays: 8 and 11 A.M.

**Church of St. Mary the Virgin, New York**  
46th Street between 6th and 7th Avenues  
REV. GRANVILLE M. WILLIAMS, S.S.J.E., Rector  
Low Masses, 7:30 and 9:00.  
High Mass and Sermon, 10:45.  
Week-day Masses, 7:00 and 8:00.

### CHURCH SERVICES—Continued

#### New York

**Holy Cross Church, New York**  
Avenue C between 3d and 4th Streets  
Sunday Masses: 8:00 and 10:00 A.M.  
Confessions: Saturdays, 9-11 A.M.; 7-8:30 P.M.

**The Transfiguration, 1 East 29th Street**  
"The Little Church Around the Corner"  
REV. RANDOLPH RAY, D.D., Rector  
Sundays: 8:00 and 9:00 A.M. (Daily 7:30.)  
11:00 A.M. Missa Cantata and Sermon.  
4:00 P.M. Vespers and Adoration.  
Thurs., Fri., and Saints' Days, 2d Mass at 10:00 A.M.

**Trinity Church, Ossining**  
(On the Albany Post Road)  
THE TOURIST'S CHURCH  
During July, August, and September  
Sunday: Holy Communion 7:30 and 9:30  
A.M. Morning Prayer and Sermon 11:00 A.M.  
Monday, Wednesday, and Friday: Holy Communion at 9:30 A.M.  
Tuesday, Thursday, and Saturday: Holy Communion at 7:30 A.M.

#### Pennsylvania

**S. Clement's Church, Philadelphia**  
20th and Cherry Streets  
REV. FRANKLIN JOINER, Rector  
Sunday: Low Mass at 7, 8 and 9:15.  
High Mass and Sermon at 11.  
Sermon and Benediction at 8.  
Daily: Mass at 7 and 9:30, Tuesday and Friday at 8.  
Friday, Address and Benediction at 8.  
Confessions: Friday, 3-5; 7-8. Saturday, 8-5; 7-9.  
Priests' telephone: RITTENHOUSE 1876.

#### Wisconsin

**All Saints' Cathedral, Milwaukee**  
E. Juneau Ave. and N. Marshall Street  
VERY REV. ARCHIE DRAKE, Dean  
SUMMER SCHEDULE  
Sunday Masses: 7:30, 10:00.  
Week-day Masses: 7:00 A.M.  
Confessions: Saturday, 5-5:30, 7:30-8:30.

### RADIO BROADCASTS

**KCJR, JEROME, ARIZONA, 1310 KILOCYCLES, Christ Church.** The Rev. D. J. Williams, every Sunday at 11:00 A.M., Mountain Standard Time.

**KFOX, LONG BEACH, CALIFORNIA, 1250 kilocycles (239.9).** St. Luke's Church. Morning service every Sunday (including monthly celebration) at 11:00 A.M., Pacific Standard Time.

**KGO, SAN FRANCISCO-OAKLAND, CALIF. 790 kilocycles (380 meters).** Grace Cathedral. Morning service first and third Sunday, 11:00 A.M., P. S. Time.

**KHQ, SPOKANE, WASHINGTON, 590 KILOCYCLES (225.4).** Cathedral of St. John the Evangelist. Evening service every Sunday from 8:00 to 9:00 P.M., P. S. Time.

**KSCJ, SIOUX CITY, IOWA, 1330 KILOCYCLES (225.4).** St. Thomas' Church, every Sunday, organ and sermon at 2:30 P.M., and first and third Sunday at 11:00 A.M., C.S. Time.

**WBZ, PONCA CITY, OKLAHOMA, 1200 kilocycles (240.9).** Grace Church, every third Sunday at 11:30 A.M., C. S. Time.

**WIP, PHILADELPHIA, PA., 610 KILOCYCLES (492).** Church of the Holy Trinity. Every Sunday at 10:45 A.M., E. S. Time.

**WISJ, MADISON, WIS., 780 KILOCYCLES (384.4 meters).** Grace Church. Every Sunday, 10:45 A.M., C. S. Time.

**WKBW, BUFFALO, N. Y., 1470 KILOCYCLES (204).** Church of the Good Shepherd. Morning service every Sunday at 9:30, E. S. Time.

**WLW, OIL CITY, PA., 1260 KILOCYCLES (238 meters).** Christ Church. Every Wednesday, 12 noon to 12:30 P.M., E. S. Time. Rev. William R. Wood, rector.

**WMAL, WASHINGTON, D. C., 630 KILOCYCLES (475.9).** Washington Cathedral, the Bethlehem Chapel or the Peace Cross every Sunday. People's Evensong and Sermon (usually by the Bishop of Washington) at 4:00 P.M., E. S. Time.

**WPG, ATLANTIC CITY, N. J., 1100 KILOCYCLES (272.6).** St. James' Church, every Sunday at 4:30 P.M., E. S. Time. Rev. W. W. Blatchford, rector.

**WRBQ, GREENVILLE, MISS., 1210 KILOCYCLES (247.8).** Twilight Bible class lectures by the Rev. Philip Davidson, rector of St. James' Church, every Sunday at 4:00 P.M., C. S. Time.

**WRVA, RICHMOND, VA., 1100 KILOCYCLES (270.1).** St. Mark's Church, Sunday evening, 8:00 P.M., E. S. Time.

**WTAQ, EAU CLAIRE, WIS., 1330 KILOCYCLES (225.4).** Service from Christ Church Cathedral, Eau Claire, second and fourth Sundays at 11:00 A.M., C. S. Time.

### REST HOUSES

**HOUSE OF THE NAZARENE, MOUNTAIN Lakes, N. J.** A house of rest and spiritual refreshment. Chapel services daily. Large religious library. Excellent food. \$18-\$25.

**ST. PHOEBE'S HOUSE FOR REST AND retreat.** On slopes of Mount Tom, above mountain stream. Sun baths, drives, New York bus service. Board reasonable. Address, DEACONESS-IN-CHARGE, Lakeside, P. O., Conn.

### BOOKS RECEIVED

(All books noted in this column may be obtained from *Mohrhouse Publishing Co., Milwaukee, Wis.*)

**D. Appleton and Co., 44 Hewes St., Brooklyn, N. Y.**  
*The Red Fog Lifts.* By Albert Muldavin. \$2.00.

**The Bethany Press, 2708 Pine St., St. Louis, Mo.**  
*Canticles of a Minister's Wife.* By Gustine Courson Weaver. \$1.50.

**Cokesbury Press, 810 Broadway, Nashville, Tenn.**  
*Princes of the Modern Pulpit in England.* Studies of Great Britain's Religious Leaders of a Generation. By Ernest H. Jeffs, Assistant Editor of "Christian World." \$2.25.

**Department of Missions, Church Missions House, 281 Fourth Ave., New York City.**  
*Daily Bible Studies.* Vol. II. Edited by the Rev. Floyd W. Tomkins, D.D., as published in THE LIVING CHURCH. Transcribed into Braille.

**Harper & Bros., 49 E. 33rd St., New York City.**  
*Will America Become Catholic?* By John F. Moore. \$2.00.

**Holy Cross Press, West Park, N. Y.**  
*Common Sense About Religion.* By McVeigh Harrison, O.H.C. Being a synopsis of the evidence of reason, revelation and experience as to the truth of the Apostles' Creed.

**The Macmillan Company, 60 Fifth Ave., New York City.**  
*Christian Faith and Life.* By the Most Rev. William Temple, Archbishop of York. \$1.50.

**Richard R. Smith, Inc., 12 E. 41st St., New York City.**

*A Book of Prayers for Students.* \$1.25.  
*God's World.* By Cornelius Howard Patton, D.D., Author of "The Lure of Africa," etc. \$2.00.

*The Unique Aloofness of Jesus.* By Jacob Bos. \$2.00.

**School of Foreign Service of the Georgetown University, Washington, D. C.**

*The Political Status of Bessarabia.* By Andrei Popovici, Ph.D. With introduction by James Brown Scott, J.U.D. \$3.00.

**University of Chicago Press, 5750 Ellis Ave., Chicago, Ill.**

*Social Welfare and Professional Education.* By Edith Abbott, Dean of the Graduates School of Social Service Administration of the University of Chicago. \$2.00.

### PAPER-COVERED BOOKS

**The Bethany Press, 2708 Pine St., St. Louis, Mo.**  
*Santa's Cotton Doll Farm.* By Gustine Courson Weaver. \$1.00.

**Callahan J. McCarthy, 80 Broad St., Elizabeth, N. J.**

*Facts Pertinent to American Citizenship.* By Callahan J. McCarthy. 50 cts.

**The University of Minnesota Press, Minneapolis, Minn.**

*The Attitudes of Mothers Toward Sex Education.* A report by Helen Lelans Witmer for the Joint Committee on Social Hygiene. \$1.00.



## Dr. Barnes Once More Open to Censure; Reveals Misconception of Catholic Doctrine

### Second Letter to Metropolitan Shows Ignorance of Church History—Keswick Convention

The Living Church News Bureau  
London, July 24, 1931

DR. BARNES HAS ONCE MORE LAID HIMSELF open to criticism by his Metropolitan. The reply of the Archbishop to the Bishop's protest against the licensing of Mr. Simmonds to St. Aidan's is a dignified rejoinder to an unseemly and provocative communication. Dr. Barnes in his protest made it clear that it is his intention to do everything possible to prevent the teaching of the doctrine of the Real Presence in the churches in his diocese, and that his campaign against Catholic practice is inspired by a scornful rejection of the Catholic faith. Nothing could be better than the Archbishop's comment: "I cannot but ask, is it charitable, is it just, to brand as mere superstition a belief, whatever you yourself may think about it, which is held by multitudes of your fellow-Churchmen, and which is consistent with the formularies of the Church?"

Dr. Barnes' second letter to the Archbishop shows his ignorance of Church history, and of the character of the Church of England. He is apparently unable to realize that belief in a spiritual presence in the Consecrated Elements does not involve belief in a change of the substance of bread and wine. He declares that the doctrine of the Real Presence is contrary to modern science. But it is sheer stupidity to suppose that a spiritual presence can be discovered by chemical analysis. No spiritual experience can be scientifically proved or demonstrated.

It only remains to add that, as Dr. Barnes does not seem able to reconcile his beliefs with the plain teaching of the Church of England, his only course is to give up the high office he holds therein.

A cordial welcome was given by Dr. Barnes to the Wesleyan Methodist Conference which was held in Birmingham this week, and he discussed Christian reunion with them at one of their meetings. The conference authorized acceptance of the Archbishop of Canterbury's invitation to the Free Churches to send delegates to meet Church of England representatives in renewal of the Lambeth Conversations. Dr. Barnes said that such an exchange of ideas and aspirations as would then take place could hardly at present reach the stage of negotiations for organic union, but good ought to result from meetings which would cause each Church or set of Churches to put forward and to seek to defend against criticism the distinctive principles underlying its notions of the ministry and the Sacraments. He appealed to those who would represent the Wesleyans in the forthcoming Conversations to follow the example of modern men of science, and to express what they conceived to be the truth as clearly and as concisely as possible, to avoid ambiguous phrases, to shun evasive formulae of concord, and to let differences which existed be clearly revealed.

There was a distinct breach of good taste in a speech at the conference by Admiral Anstey, when criticizing some

aspects of the scheme of Christian Reunion in South India. He said that Wesleyan Methodists should not be called to perpetuate episcopal government, and went on to say:

"We have had two great examples of the working of the historic episcopate quite recently. One was contained in a Vatican encyclical. It was something that sent a feeling of disgust through the minds of many of us. The encyclical declared that the Holy Father thought that those young men who felt compelled to swear the Fascist oath might make a mental reservation. That is where the historic episcopate leads to! Our faith in it in this diocese [Birmingham] is not increased when we see the head of the Anglican Church ordaining a free-lance mountebank to come into this district, and tilt at, and worry, a pure-souled and clean-minded child of God, in the person of the Bishop of Birmingham."

This sort of talk does not make for Christian reunion, and the slighting reference to the Rev. G. D. Simmonds will be resented by those who know him, as a product of Kelham, which famous theological college certainly does not turn out "mountebanks."

#### THE KESWICK CONVENTION

During last week, the time-honored Keswick convention was held, and about four thousand people assembled. In an age of conferences and assemblies of different shades of ecclesiastical thought, this annual convention calls for sympathetic mention, if only by reason of the fact that it attracts to its meetings members of many religious bodies, from the Church of England to the smallest Nonconformist sect. That the occasion offers no show of violence to Anglican traditions is indicated by the fact that bishops have occasionally taken part in the event, and each year Anglican priests are to be found among the speakers. Keswick may not appeal to all members of the Church of England, but, with its simple Gospel message, it at least affords evidence of a very real type of religious experience, and as such is to be welcomed at a time when Christianity is being challenged by secularism and by new philosophies of morals and ethics.

#### DEAN APPOINTED FOR LIVERPOOL DEANERY

Canon F. W. Dwelly, vice-dean of Liverpool Cathedral, has been appointed dean of the new deanery of Liverpool.

This appointment was foreshadowed by the publication in the *London Gazette* on July 10th of an order in council incorporating the dean and chapter of the Cathedral. Hitherto the Bishop of Liverpool has been the dean, but last year he nominated Canon Dwelly as vice-dean.

#### CONFERENCE OF ANGLICANS AND OLD CATHOLICS AT BONN

A third conference has been held at Bonn between Anglicans and Old Catholics; the two previous ones were in 1875 and 1887. On this occasion, the conference could claim to be more truly representative of both bodies than could the former gatherings. The Anglican members, though all actually belonged to the Church of England, were in fact representative of the whole Anglican communion, since they were appointed by the Archbishops of Canterbury and York as a result of the closer relations established at the Lam-

beth Conference. They were the Bishop of Gloucester, the Bishop of Fulham, the Dean of Chichester, Dr. N. P. Williams, Dr. J. A. Douglas, the principal of Wycliffe Hall, Gage-Brown (of all Saints', Margaret Street), and C. B. Moss. The Old Catholic members included the Bishop of Deventer, and Professor Reinkel from Holland, Bishop Kury from Bern, and Bishop Moog of Bonn. The report of the conference will not be published until it has been presented to the English archbishops and to the synod of Old Catholic bishops. It is understood, however, that a number of misunderstandings were cleared away.

GEORGE PARSONS.

#### RHODE ISLAND TO HELP MISSIONS IN SELF-SUPPORT

PROVIDENCE, R. I.—Rhode Island has worked out a plan by which the twenty-eight congregations in the state now receiving diocesan aid may eventually achieve their independence and become self-supporting parishes.

The missions have been divided into four classes according to the amount of assistance they receive from the diocese. Class I, with appropriations of over \$1,000; Class II, with appropriations of from \$500 to \$1,000; Class III, with appropriations less than \$500; and Class IV takes in congregations who received appropriations for special work from which no reduction will be expected. The plan is to ask the missions of Class I to release progressively at least \$30 each year of their appropriation for the use of the department of missions; Class II to release at least \$20; Class III at least \$10. These releases are expected to go into effect on January 1st.

#### CONSECRATE CHAPEL AS ST. AGNES' CHURCH, KYOTO

KYOTO, JAPAN.—The chapel of St. Agnes' School, Kyoto, now known as St. Agnes' Church, was the scene of a beautiful service on Sunday afternoon, June 21st, when the altar and all of its furnishings, given by two hundred Philadelphia women in memory of the late Mrs. Adeline Avery Pilsbry, was dedicated in the presence of many friends of the school.

Through a bequest from the estate of the late Mrs. Lydia Page Monteaule of San Francisco, it had been possible to enlarge and beautify the chancel of the church.

#### NEWS FROM ALASKA

SEATTLE, WASH.—During a recent visit of the Rt. Rev. Peter T. Rowe, D.D., Bishop of Alaska, to Nenana, a day was set aside for the Indian people throughout the region to gather at the mission from the many scattered camps he was unable to visit. The plan was most successful, and the Bishop writes:

"We had a great day here June 28th. The Indians traveled in from distances of fifty to a hundred miles. I never saw them so good, so interested, and possessing so fine a spirit. I am greatly cheered with conditions. As the church could not hold half of them I held the 11 A.M. service out of doors, just in front of the church, entering to consecrate at the altar and had only communicants with me in the church. I had confirmed 12 two weeks ago; today I confirmed 40 more. On Saturday I went 16 miles in a gas boat to visit Chief Thomas, who is dying. Though he had been unconscious, yet he roused on my visit, knew me, and after I gave him the Communion he pressed my hand."



## Growing Influence of the See of Constantinople and Its History

### Ecumenical Throne Reveals Source of Power After Patriarchate Seemed Finished

L. C. European Correspondence  
Wells, Somerset, England, July 12, 1931

THE SEE OF CONSTANTINOPLE HAS HAD a strange history. It begins in intimate association with a Christian empire, in virtue of which association it attains power over far older sees. At one time it was almost an Oriental papacy, though it was a papacy over which the "Holy Roman Empire of the East" had powers that its Western namesake could never attain to.

When the empire of the East was taken over by the Turk, that event made far less difference to the ecclesiastical power of the patriarchate than might have been expected. All the Orthodox Church of the day, save Russia only, was in the Ottoman empire, and vast though Russia was, she was too undeveloped to take her share in ecclesiastical politics. While the Turk ruled in Constantinople, he was ready enough to make the Patriarch who was immediately at hand, and under his hand, the supreme ruler over all the Christian subjects of the Porte. Whatever the personal position of the Patriarch vis-à-vis to the Sultan—and all his subjects were equally the slaves of the Grand Turk—the patriarchate was a great institution and was the sole ruler of the Orthodox Church. Under it what was left of the independence of the older thrones declined still more. The governing body of the patriarchate of Jerusalem, till then Arab like the Christians of its jurisdiction, became the Greek body that it is to this day. The Slav nations of the Balkans were given Greek hierarchies. The only recognized existence for an Orthodox Christian was that of a member of the *Roum Millet*, that "Greek nation" that was the representative of the old Roman empire of the East, whose Patriarch had his throne "in Constantinople which is New Rome," as today. A vowed heretics might separate from the Church, but if you were Orthodox you must be a subject of the Ecumenical Patriarch.

With the decline of the Ottoman empire, national feeling and life began to stir in the subject races, and that national feeling, as ever, sought its expression in the religious sphere. This is an instinct which may have its dangers, and may even imperil Church unity, as we know well enough in our own land. Still, to refuse religious expression to this spiritual fact brings the nemesis that a neglected fact never fails to bring.

Those who were becoming conscious of national life sought to express that nationality in their religion; yet, being Orthodox, they absolutely refused to leave the Orthodox Church. There was strain and discomfort before the fact found its due expression, but at last a solution was found in the granting of "autocephalous rights," and the autocephalous national Churches of Serbia, Hellas, Roumania, and Bulgaria arose. The grant of independence was not made too willingly, but it was made, and the provinces named were withdrawn from the Ecumenical patriarchate, each representing a real loss in power and jurisdiction. The power of the throne had begun to decline, and that rapidly.

Then came the great war, with its ter-

rrible aftermath. The autocephalous Churches of Antioch, Jerusalem, Alexandria, which had hitherto been within the Ottoman empire, were definitely put outside it. Russia became a patriarchate equal in rights to Constantinople. Finally, the great mass of the Greeks were expelled from the Ottoman empire, with complete disregard of the fact that they had been there since before the coming of the Turk, or for that matter, before the coming of Christianity. Only an insignificant remnant of Greeks remained within the empire—less than one hundred thousand, men say—and if the patriarchate was not itself expelled from Constantinople, it was only allowed to remain on the express condition that it exercised no jurisdiction over any Christian outside the border. The Patriarch who had once ruled more bishops than the Pope had a bare dozen, most of them titular only, left under his hand. The day of the patriarchate of Constantinople seemed to be done, and at least some Roman controversialists made no secret of their pleasure at the fact; "now we see what happens to those who dare to set themselves up against the Pope of Rome."

#### YEARS LATER REVEALS SOURCE OF POWER

Ten years have passed since then, and while the Ecumenical throne has won back no single point of the power that it lost, it has been revealed both to itself and to others that it has at its disposal a source of power of a different order,

coming from different sources, which enables it to exercise a sway greater than that which it could wield in its most prosperous days, and in lands where its old jurisdiction never extended.

It has recognized, frankly, the independence and self-governing powers of the autocephalous Churches; that secured, the prestige of the ancient throne tells at once on men who are Orthodox to the bottom of their hearts and they yield at once the position of *primus* to the prelate who now claims only to be *Primus inter pares*. We Anglicans know well enough that just because the Archbishop of Canterbury does not claim jurisdiction over the provinces of the far-flung Anglican communion, he is able to wield an influence, and to secure a spiritual obedience, of a far higher and wider kind than he could ever wield within his own province as *totius Angliæ Primas*. All, and more than all, that Canterbury is in the Anglican Church "the Ecumenical throne" is in the Orthodox Church. Wherever troubles and problems arise, they are referred by the bishops of the land to "Photius of Constantinople." Is Eulogius, Russian Bishop in Paris, in a difficulty with Sergius of Moscow, it is to him that both go, and the "holder of the *Proto-thronos*" recognizes at once the natural duty of the Ecumenical patriarchate to care for the Orthodox dispersion everywhere, "particularly in the case of Russia, the grown-up daughter of our throne." Constantinople never had jurisdiction in Finland, Poland, Estonia. Yet the Churches of those lands apply to him in their difficulties for advice. When Antioch is racked with quarrels, Constantinople is the natural leader among the "older thrones" and is able to act in the matter.

W. A. WIGRAM.

## Bishop Stewart Forms Advisory Group To Discuss Matters of Diocesan Import

### To Be Known as "Bishop's Associates"—The Rev. J. F. Plummer Conducts Outdoor Services

The Living Church News Bureau  
Chicago, July 31, 1931

MEN OF PROMINENCE IN CHICAGO'S business and civic life are included in a group which the Rt. Rev. G. C. Stewart, D.D., Bishop of Chicago, has selected as the "Bishop's associates," according to announcement at the Bishop's office this week. The group, ultimately to include 100, will be advisors to the Diocesan in matters of importance to the diocese. Eighty-one names have already been chosen.

Among these are Samuel Insull, Jr., son of the Chicago utilities magnate; Britton I. Budd, president of the Chicago Rapid Transit Co. and the North Shore Line; Col. A. A. Sprague, commissioner of public works of Chicago; John D. Allen, president of the Church Club of Chicago; Lester Armour, member of the packing company family; John A. Bunnell, former president of the Chicago Board of Trade; Angus S. Hibbard, capitalist; John F. Jelke, Jr., Lake Forest; Eames MacVeagh; John V. Norcross, lawyer; W. F. Pelham, C. Ward Seabury, Gilbert E. Porter, III, Joseph A. Rushton, Edward L. Ryerson, and Wirt Wright, all prominent business men.

Bishop Stewart suggested such a group in the spring when he met with some

100 laymen to consider the Advance Work program. At that time the Bishop said he would like to have such an organization which he could call together three or four times a year to consider paramount problems before the Church in the diocese. The number now announced will be gradually increased until it reaches 100, to which number the membership will be limited. The Bishop expects the associates to do much toward welding the whole diocese together in united effort, since the group includes representatives of widely scattered parishes and missions throughout the diocese.

#### GLENCOE DEDICATES CHAPEL

A living Churchwoman was honored in an unusual way last Sunday morning when the little Chapel of St. Anne, at St. Elizabeth's Church, Glencoe, was dedicated by the Rev. Richard C. Talbot, Jr., rector. The chapel has been created in honor of Mrs. Anne Tapper and named after her.

For nearly forty years Mrs. Tapper has been a leading worker at the Glencoe parish. She has been sacristan, choir director, and acolyte mother, and still continues an active parishioner. The altar is made from old panelled walnut, with a beveled marble top, and a frontal of rare eighteenth century brocade. It was a gift from Mrs. James S. Pennington of California. On the altar are candlesticks which Mrs. Tapper herself gave the church years ago. The lighting fixtures are the gift of the rector, Fr. Talbot, and the flower



vases are memorials of the late Dean Luther Pardee, former rector of the parish and donor of the church.

#### OUTDOOR SERVICES ON WEST SIDE

For the third successive summer, an unusual experiment in evangelistic work is being carried on by the Church of the Epiphany and City Missions, the Rev. John F. Plummer, superintendent, in the form of Sunday evening outdoor services.

The parish is a center for loafers and unemployed and persons of all sorts and descriptions. Each Sunday evening a little group of clergy and laity gathers at Epiphany Church and then goes in procession to Jefferson Park nearby. Capt. William Hosking, Church Army representative who is a member of the summer staff of City Missions, is in charge. A number of baptisms and confirmations have resulted from these services, according to Fr. Plummer.

#### PLAN PROGRAM CONFERENCE

Arrangements have been made for a conference of clergy of the diocese on the program of the Church, to be held at Doddridge Farm, October 8th to 10th, according to plans announced by the Rev. Edwin J. Randall, S.T.D., diocesan secretary. This conference will be a combined meeting of the clergy of the three deaneries and will overlap the conference of laity, to be held October 9th to 11th.

The spiritual side of the Church's program will be emphasized at both conferences. Bishop Stewart will be one of the leaders. The Rev. Frederick Percy Houghton, new field secretary of the fifth province, will lead a discussion on the personal responsibility of the priest in the program. Dr. Charles E. McAllister of St. Luke's, Evanston, will speak on What



By courtesy of Episcopal News Bureau.

REV. JOSEPH S. MINNIS

Selected for fellowship at College of Preachers. [See L. C. of July 25th.]

Constitutes a Missionary Parish, and the Rt. Rev. Stephen E. Keeler, D.D., Coadjutor of Minnesota, will speak on Personal Discipleship and Missions.

#### NEWS NOTES

Word received from Archdeacon W. H. Ziegler indicates he is slowly recovering from the emergency operation for appendicitis which he underwent early in the summer. He is up in northern Michigan and will not return to his duties until September 1st.

Several Chicagoans, including the Rev. Harold L. Bowen, Miss Vera L. Noyes, Miss Elise K. Walther, and Miss Charlotte Folds, left this week for the Evergreen, Colo., summer conference. Fr. Bowen will

be the chaplain of the conference and Miss Noyes is to teach religious education.

The annual conference on leadership for younger boys of the diocese began at Camp Houghteling, Twin Lakes, Mich., this week, with about fifty boys in attendance.

#### BREAK GROUND FOR CHURCH AT HELENA, MONT.

HELENA, MONT.—Ground was broken July 31st for the new St. Peter's Church in Helena, and a service of dedication was conducted by the Rt. Rev. William F. Faber, D.D., Bishop of the diocese, and the Rev. Henry H. Daniels, rector. The lot was purchased two years ago, and a campaign conducted last June to raise the cost of building. The building will be completed by the end of January, 1932.

The proposed new church has been designed along the lines of and somewhat in the spirit of the parish churches of England. The low side walls, steep roof, native stone, and gothic windows all suggest the simplicity and dignity which is the charm of the English country church.

Harold Whitehouse of the firm of Whitehouse and Price in Spokane, Wash., is the architect and assistant architects are A. B. DeKay and Son of Helena.

#### DOG, UNACCOMPANIED, IS REGULAR CHURCH-GOER

PORTLAND, ME.—Jocko, a wire-haired terrier owned by Gilbert Oakley of Falmouth Foreside, is a regular church-goer. With the first peal of the Sunday morning bells he runs half a mile from his master's home to the Church of St. Mary the Virgin and sits outside the front door throughout the service.

## AUGUST BOOK SALE

**The Religious Basis of World Peace.** Edited by the Rev. H. W. Fox, D.S.O., M.A. Addresses delivered at Prague at the Conference convened by the World Alliance for Promoting International Friendship through the Churches.

Original price, \$2.50; Sale Price, 98 cts.

**Poems of the African Trail.** By ELWOOD LINDSAY HAINES. In verse, Mr. Haines pictures what he has seen and experienced in his more than three years in Africa—the urge of African life and the romance of the white man's relation with primitive people.

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**Rationalism and Orthodoxy of Today.** An Essay in Christian Philosophy. By the Rev. J. H. BEIBITZ, M.A. This essay is an attempt to exhibit Christianity not as a system which needs defence, but as the basis of the most satisfactory philosophy of the universe, when interpreted in the terms of the ancient Logos doctrine.

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Original price, \$3.00; Sale Price, 98 cts.

**The King's Namesake, A Tale of Carisbrook Castle.** By CATHERINE MARY PHILLIMORE. A children's book, illustrated, of the romantic period during which King Charles the First was a captive in Carisbrook Castle.

Original price, \$1.25; Sale Price, 49 cts.

**Report of the Anglo-Catholic Congress,** London, July, 1927. Only a few copies left of this collection of papers on the subject of The Holy Eucharist.

Original price, \$2.00; Sale Price, 98 cts.

**Kindness.** By FREDERIC W. FABER, D.D. One of the richest of all devotional books, containing spiritual conferences on Kindness in General, Kind Thoughts, Kind Words, Kind Actions.

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## Seamen's Institute, Philadelphia, to Serve Ten Cent Meals; Lodging Also Is Cheaper

**Frankford Church Chief Beneficiary  
in Will — Bethayres Artist De-  
signs Cathedral Windows**

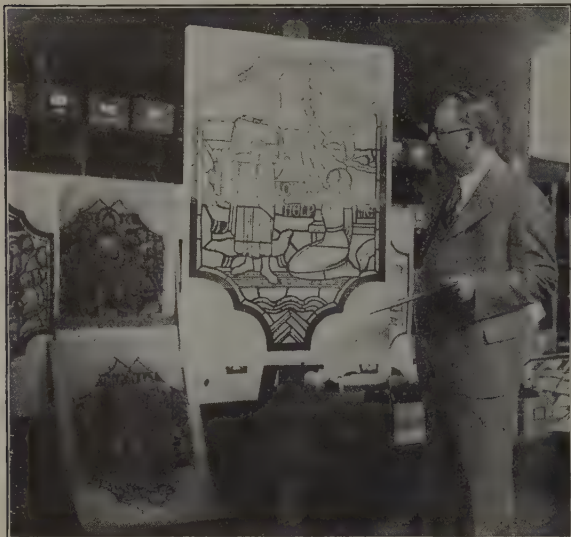
The Living Church News Bureau  
Philadelphia, August 1, 1931

IN ORDER TO MEET THE STRAITENED circumstances of the men who apply to the Seamen's Church Institute in Philadelphia for board and lodging, meals will be served in the cafeteria of the Institute for ten cents, beginning Monday, August

### CHURCH, CATHEDRAL, AND HOSPITALS BENEFIT BY WILL

St. Mark's Church, Frankford, is one of the principal beneficiaries mentioned in the will of the late Mrs. Emily Kingsbury Rittenhouse, who died July 21st at her home in Frankford. She was the widow of Major B. F. Rittenhouse, United States Army, retired, and also of Harvey Rowland, Jr., her first husband, who died in 1905.

Some of the charitable bequests are: \$10,000 to St. Mark's Church, Frankford,



### THE ARTIST IN HIS STUDIO

Lawrence B. Saint  
of Bethayres, Pa., de-  
signing windows to be  
placed in Cathedral  
of St. Peter and Paul,  
Washington.

Ledger Photo.

3d. This is in accordance with an announcement made by the Rev. Percy R. Stockman, chaplain. The price of beds will also be reduced. Between three and four hundred men are accommodated each night, many of whom are unable to pay until employment has been found for them by the Institute.

Several gifts and memorials have been promised the Seamen's Institute for the coming season. Among these is a steel frame to be erected on the roof, which will be surmounted by a cross. The cross will be lighted at night, so that it can be seen from the Delaware River, as ships approach the piers, and also from the Delaware bridge. The total cost will be approximately \$3,000.

For some time the Girls' Friendly Society Auxiliary has been raising a fund to designate a seamen's bedroom as the William Penn room. In view of the celebration of the tercentenary of the landing of William Penn and the establishment of the commonwealth of Pennsylvania in 1932, it is now proposed that the state corridor on the fifth floor of the new building be completed some time next year, and that the corridor be named for William Penn. The room designated by the Girls' Friendly will be called the "welcome room," commemorating the ship on which William Penn came to America.

The Rev. Mr. Stockman will preach at the evening service at the Institute tomorrow evening, and the rest of the month at the Seamen's Church Institute in New York. During his absence, the Rev. Abram L. Urban will conduct the morning and evening services here.



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WASHINGTON CATHEDRAL WINDOWS  
DESIGNED NEAR PHILADELPHIA

Something of the atmosphere of a middle age handicraft workroom pervades the studio of Lawrence B. Saint, on Second street pike, Bethayres, Pa., where this well known American stained glass artist is designing and constructing windows for the Cathedral of SS. Peter and Paul, at Washington. Mr. Saint is a communicant of All Hallows' Church, Wyncote.

Not only does Mr. Saint design and construct the panels which are assembled into completed windows, but he also makes all his own glass. He has had several pieces of ancient stained glass analyzed, and from the results has been able closely to approximate the colorings and texture of the ancient glassmakers.

He has no desire, however, to copy existing windows. To date, the artist has completed and placed three complete windows in the Cathedral, and has a fourth nearly finished.

ELEANOR ROBERTS HOWES.

CHURCH AT BERRYVILLE, VA.,  
CELEBRATES CENTENNIAL

BERRYVILLE, VA.—Grace Church, Berryville, on July 12th celebrated the centennial of the founding of the parish.

A pageant written by the present rector, the Rev. Dr. Louis Tucker, D.D., and conducted by Mrs. Frank B. Whiting was given, portraying some of the events of interest in the history of the parish, such as the meeting in 1831 of vestrymen from Wickliffe parish with a committee from Battletown (now Berryville) to organize the parish of Grace Church; the attendance, in 1863, of Gen. Robert E. Lee at the services in this church, and the ministrations of the women and doctors of the parish to wounded soldiers of the war. Costumes of this period, brought out from the treasure chests of the old families, added to the effectiveness of the picture. The admonition of the rector to the boys who left in 1898 for the war with Spain was another scene in the pageant. A children's thanksgiving service, that was held in May, 1918, was portrayed by a procession of girl scouts and children singing "Onward, Christian Soldiers" as they marched up the aisle, the "Angel of Grace Church" meeting them at the chancel. The present time was represented by a meeting of Grace Church vestry when was shown by a report the present condition of the parish, and what had been done by the former rector, the Rev. George S. Vest, and his congregation, aided by gifts from outside, toward improving and beautifying the church edifice. In the closing scene the rector, Dr. Tucker, began what was supposed to be "the Last Sermon" but he was interrupted by the Angel of

the Church who brought a message of peace and hope to all who had found Christ within the walls of Grace Church.

There was great rejoicing when it was found that the offerings at the services were sufficient to wipe out the debt on the church.

SCRIPTURES HAVE APPEARED  
IN 919 LANGUAGES

NEW YORK—The Bible or some part of it has appeared in 919 languages and dialects according to a statement issued by the American Bible Society. This figure, in which no duplication of languages or dialects occurs, represents the publications of the three major Bible societies functioning throughout the world: the American Bible Society, the British and Foreign Bible Society, the National Bible Society of Scotland, as well as some missionary organizations and others.

The latest book from the press is the Gospel of St. Mark in Atche, a dialect used by one of the tribes on the French Ivory Coast of West Africa. Of the more than 500 languages and dialects spoken in Africa only about 275 have been published, while a large percentage of the remaining have not yet been reduced to writing. India has the Scriptures printed in only 111 languages although there are 179 languages and hundreds of dialects spoken in this thickly populated land. That a dearth of Scriptures also obtains in other countries is evidenced by the fact that there are millions of Indians throughout South America who have no Scriptures in their various dialects. The

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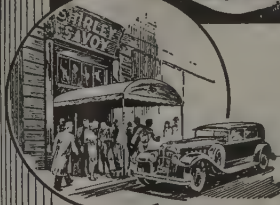
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New Testament appears in but three of the many Indian tongues of South America. Of the two New Testaments so far published for the Indians of Central America the latest to appear is in Cakchiquel, issued recently by the American Bible Society for a tribe in Guatemala.

## CANADIAN NOTES

The Living Church News Bureau  
Toronto, July 30, 1931

**A**T A MEETING FOR THE ELECTION OF A Bishop in succession to the Rt. Rev. G. Exton Lloyd, held at Saskatoon on Tuesday last, the synod of the diocese of Saskatchewan elected the Rev. W. T. Hallam, D.D., rector of the Church of the Ascension, Hamilton, Ont., and Dr. Hallam has signified his acceptance.

Dr. Hallam is a graduate of the University of Dalhousie, Halifax, and of Wycliffe College, Toronto, taking his M.A. at the University of Toronto in 1904. He was ordained deacon in 1903 and priest in 1904 in the diocese of Toronto. After serving as curate in the parish of Lindsay, he was for four years in charge of the parish of Cannington with Beaverton. In 1909 he accepted a professorship at Wycliffe College, where he remained till 1922. For four years of this period he served most acceptably as editor of the *Canadian Churchman*. In 1922 he was appointed principal of Emmanuel College, Saskatoon, and served for five years in this post in the diocese of which he has now been elected Bishop. In 1927 he returned to the east as rector of the important parish of the Church of the Ascension, Hamilton.

Dr. Hallam's pastoral and scholastic experience and his five years of service in western Canada, together with his good sense, enthusiasm, and ability and the many services he has rendered as a member of the General Synod and of the various boards of the Church, fit him admirably for the high office to which he has been called.

### ANGLICAN CHOIRS LEAD IN MUSICAL FESTIVAL

In the Alberta Musical Festival, Anglican choirs were well to the fore. St. Michael and All Angels', Calgary, won the Intermediate Shield, donated by St. Augustin's, Lethbridge; St. Augustin's were successful in winning the Bishop Gray Shield for the boys' choir, and the Dean Paget Shield for boys and men.

The Rev. Canon A. P. Shatford, in the course of a sermon which was broadcast from the Church of St. James the Apostle, Montreal, made a strong plea for a sense of greater responsibility on the part of those responsible for broadcasting.

### BISHOP OF KEEWATIN VISITING INDIAN MISSIONS

The Bishop of Keewatin left Kenora for Prince Albert on July 15th, where after a brief visit with his daughters he is visiting the Indian missions in northern Saskatchewan for confirmations on his way to The Pas and Churchill. At Churchill he is to take the S.S. *Ungava* for Chesterfield on August 9th to visit the Rev. W. J. R. James at Baker Lake. He hopes to sail from Chesterfield to Charlton Island and travel thence via Moose Fort, the T. & N. O. Railway, and the C. P. R. to Kenora, arriving home the last week in August, in order to be present at the enthronement of the new Metropolitan of Rupert's Land and afterward to attend the meetings of the

### BISHOP AZARIAH NOT TO VISIT U. S.

NEW YORK—Word has been received that Bishop Azariah of Dornakal, and incidentally the only Indian to be consecrated Bishop in the Anglican communion, is unable to come to the United States due to an unexpected but necessary change in his plans.

General Synod boards in Guelph and of the General Synod in Toronto during September.

### TO BUILD NEW CHURCH AT NANAIMO, B. C.

Work will shortly be begun on the new St. Paul's, Nanaimo, British Columbia, to replace that destroyed by fire a year ago, since which time facilities for public worship have been provided by the small rectory chapel and the local theater. The new St. Paul's will cost \$25,000, since rebuilding in wood is not permitted, and will be of gothic design, so planned that an addition may be made when conditions warrant. Of fireproof construction, and seating 275, the new church will have an indirect lighting system and leaded glass windows, while the choir will be placed in the gallery. Construction will be under the direction of J. C. M. Keith, F.R.I.B.A., well known as the architect of Christ Church Cathedral, Victoria.

### PLAN MEMORIAL SERVICE FOR SWEDISH ARCHBISHOP

PROVIDENCE, R. I.—The Rev. Fritz L. Anderson, of St. Ansgarius' Church, this city, which is made up of Swedish communicants, is planning to hold a memorial service for the late Archbishop Söderblom of Upsala, Sweden. The exact date has not been decided upon, but it will probably be Sunday, August 16th. To this service the Swedish population of Providence has been especially invited.

### JAPANESE PRIEST JOINS RANKS OF S. S. J. E.

CAMBRIDGE, MASS.—The Rev. Stephen H. Kimura, Japanese priest of the Church, took the three vows of religion and became a professed member of the order of the Society of St. John the Evangelist, Sunday, August 2d. A graduate of St. Paul's University, Tokyo, Fr. Kimura has completed his novitiate as a member of the society, whose American mother house is on the banks of the Charles River.

### THE EVERGREEN CONFERENCES (Continued from page 492)

Finally, the courses given by Canon Douglas in Church music, plainsong, chanting, and the choice and use of hymns for various occasions, are memorable to anyone who has attended them. The information thus gained may send you home to listen with a critical and highly disapproving ear to the conscientious renditions of your organist and choir. But perhaps you can tactfully steer said organist (and also your rector, if he is innocent of any knowledge of the subject) Evergreenward.

I have omitted all mention of recreation, the unbelievable peace of the mountains, the genuine fun, and the worthwhile friendships that are part and parcel of each day at Evergreen. But only a visit can show these things. It is to be hoped that many delegates and visitors to General Convention will include Evergreen in their itineraries.

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### ZEBULUN S. FARLAND, PRIEST

RICHMOND, VA.—The Rev. Zebulun Skinner Farland, a retired priest of the diocese of Western New York, died suddenly at his home here, on July 27th, aged 62 years.

Mr. Farland was born at Tappahannock and attended William and Mary College and the Virginia Theological Seminary, being ordained deacon by Bishop Whittle in 1894 and advanced to the priesthood by Bishop Newton in 1895.

He held various charges in Virginia, notably the rectorship of St. John's Church, Portsmouth, and then for several years was rector of All Saints' Church, Atlanta. He was the first rector of St. Stephen's Church, Westhampton, near Richmond, 1911 to 1914, going in that year to Christ Church, Corning, New York. About ten years ago he suffered a breakdown and was compelled to retire from active work. He has since lived in Richmond. In 1898 he married Miss Margaret Armistead of Portsmouth, who survives him.

Funeral services were held in Grace and Holy Trinity Church, Richmond, on July 28th, being conducted by the Rev. Charles W. Sheerin, rector of the church, assisted by the Rev. B. D. Tucker, Jr., D.D., the Rev. W. G. Irwin, and the Rev. Thomas Semmes, all of Richmond. Interment was in Hollywood Cemetery.

### FREDERICK NORTH-TUMMON, PRIEST

SAVANNAH, GA.—The Rev. Frederick North-Tummon, retired priest of this diocese, died suddenly at his home, this city, recently, after an illness from which he seemed to be convalescing.

He was born at Hull, England, September 9, 1853, the son of the late Robert North-Tummon and Emily North. He came to the United States in 1890. Ordained a deacon in 1893 he was advanced to the priesthood in 1897 by Bishop Hare. For the past seventeen years he had lived in Savannah, retiring three years ago on account of ill health. From 1917 to 1928 he was archdeacon of the Savannah archdeaconry. Prior to coming to Savannah, he served the Church in Colorado, Long Island, and South Dakota.

The funeral took place from Christ Church and interment was in Savannah. Surviving him are a son, Robert Guilford North-Tummon of Miami, Fla.; a daughter, Miss Allene North-Tummon of this city; and a granddaughter, Miss Dorothy North-Tummon of Miami.

### JANE INGRAM DOHRMAN

RIDGEWOOD, N. J.—The death of Mrs. Jane Ingram Dohrman, a parishioner of St. Elizabeth's Church, Upper Ridgewood, occurred on July 23d. She was 88 years old. One of her sons, Howard I. Dohrman, is an alternate deputy from the diocese of Newark to General Convention, and active in diocesan work.

Formerly a resident of Summit, N. J., where her husband was a practising lawyer, Mrs. Dohrman came to Ridgewood with him thirty-one years ago, his death occurring a few months afterward. Prior to becoming affiliated with St. Elizabeth's

Church, she had been active in the work of the woman's guild of Christ Church, Ridgewood.

She leaves two sons and two daughters.

### WARREN HOWARD GEHRKEN

ROCHESTER, N. Y.—Warren Howard Gehrken, organist and master of choristers of St. Paul's Church, Rochester, died July 14th. Funeral services were held July 17th, the Rev. George E. Norton, S.T.D., rector of the parish, and the Rev. William C. Compton, S.T.D., of the Church of the Ascension, officiating. The Rev. John C. Leffler, of Ross, Calif., formerly assistant at St. Paul's, and the Rev. Leonard B. Henry, junior assistant at St. Paul's, were in the chancel.

Mr. Gehrken was born in Brooklyn in 1897, and was educated there. He studied the organ with Richard Keyes Biggs and August Walther, piano with Arthur Friedheim, and conducting with Albert Coates, former conductor of the Rochester Phil-



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harmonic Orchestra. His studies completed, he taught at the Berkeley Institute, Brooklyn, and the Brooklyn Conservatory of Music. He was organist at Trinity Church, Hewlett, Long Island, and St. Luke's Church, Brooklyn.

He came to Rochester in 1924 and joined the faculty of the Eastman School and became organist at St. Paul's. In 1928 he gave the inaugural recital on the new organ at St. Paul's.

Mr. Gehrken published several compositions for organ and books on musical composition. He was a member of the executive committee of the American Guild of Organists. He trained the Madrigal choir, German singing society, and was noted for his efficiency in training boys' choirs.

#### RUSSELL M. JOHNSTON

ALBANY, N. Y.—Russell M. Johnston, chancellor of the diocese of Albany and active in the Church, died at his summer home in Manchester, Vt., July 30th, after a three weeks' illness of heart disease. Mr. Johnston was a vestryman of St. Peter's Church, treasurer of the trustees of the Episcopal Fund, besides being chancellor. He was 67 years of age and for many years served, in addition to official diocesan posts, as deputy to General Conventions and to provincial synods.

The burial service was held at Manchester, the Rt. Rev. G. Ashton Oldham, D.D., Bishop of the diocese, officiating, assisted by the Rev. Charles C. Harriman, rector of St. Peter's Church, and the Rev. William Brown of Manchester. Interment was in the rural cemetery, Albany, where the rector of St. Peter's officiated.

#### MOTHER MARY MICHAEL

CHATTANOOGA, TENN.—The Rev. Mother Mary Michael, second superior of the Order of Sisters of the Tabernacle, died July 23d in Emerald-Hodgson Hospital at Sewanee. She had been ill in St. Gabriel's convent here for several months, and was removed to the hospital two weeks before her death. Born in Bay City, Mich., her name in the world was Beatrice Hartford, daughter of Frank and Ellen Hartford. She was professed on the Feast of the Purification, 1920, and became superior after the death in 1929 of the mother foundress, Mother Mary Gabriel. Knowing that she was in her last illness and desirous of making arrangements for the care of the remaining Sisters and securing their property for the maintenance of the Religious life among women, Mother Mary Michael urged that the order ask to be received into the Community of the Transfiguration, Glendale, Ohio, with the suggestion that their assets be used for the foundation of a community for colored women. This was done, and arrangements are being made for the transfer of the property.

Requiem Mass and the burial office were in Christ Church, Chattanooga, and interment in Westview Cemetery, Atlanta, the Rev. Charles E. Wood, vicar of Christ Church, officiating.

#### DR. R. A. F. PENROSE

PHILADELPHIA—Dr. Richard Alexander Fullerton Penrose, Jr., widely known geologist and Churchman, died on July 31st of pneumonia at the Bellevue-Stratford Hotel, where he had lived for many years. He was 67.

Dr. Penrose maintained a home at 1331 Spruce street as well. He had never married. He was a former president of the Geological Society of America, a former commissioner of Fairmount Park, and a

trustee of the University of Pennsylvania. He was one of four noted brothers, of whom Spencer Penrose, distinguished mining engineer of Cripple Creek, Col., alone survives him, the late U. S. senator, Boies Penrose, being the third, and the late Dr. Charles Bingham Penrose, professor of gynecology at the University of Pennsylvania from 1892 to 1899, the fourth.

Dr. Penrose was born in Philadelphia December 17, 1863, a son of Dr. Richard A. F. Penrose, professor of obstetrics at the University of Pennsylvania from 1863 to 1888, and Sarah Hannah Boies Penrose. He was educated in private schools in this city and at the Episcopal Academy. Graduating from Harvard in 1884, he was two years later made geologist in charge of a survey of eastern Texas. In 1889 he made a similar survey for manganese and iron ore deposits in Arkansas, and in 1891 was made associate professor of geology at the University of Chicago. In 1894 he was appointed special geologist with the United States Geological Survey to investigate gold areas in Colorado.

On May 8, 1911, he was elected trustee of the University of Pennsylvania to fill the vacancy created by the death of Bishop William Whitaker. He was a member of the Academy of Natural Sciences, donor of the Penrose Medal of the Society of Economic Geologists, a fellow of the American Association for the Advancement of Science, and a member of the National Geographical Society.

#### BIRD W. SPENCER

PASSAIC, N. J.—The death of Brigadier-General Bird W. Spencer, at Camp Larson, Sea Girt, on July 28th, at the age of 84, removes one of the most prominent citizens of Passaic. His father was the Rev. Jesse A. Spencer, at one time assistant rector of Trinity Church, New York City.

A resident of Passaic for sixty years, General Spencer was a banker, for fifty-five years a member of the New Jersey National Guard, and a former mayor of Passaic.

The Rev. Donald MacAdie, rector of St. John's Church, Passaic, officiated at the funeral service there on July 31st. On the previous day a military funeral had been held at Sea Girt.

A son and two daughters survive him.

#### THOMAS D. WHELEN

PHILADELPHIA—Thomas Duncan Whelen, for many years a member of St. Asaph's Church, Bala, and senior partner of the brokerage firm of Townsend, Whelen and Co., died on July 29th at his home in Overbrook, following an illness of three months. He was 51 years old.

Mr. Whelen was born in Philadelphia on October 30, 1879, the son of Dr. Alfred and Sarah Smith Whelen. Taking his preliminary schooling at the Episcopal Academy, he was graduated from the

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University of Pennsylvania in the class of 1901. He was a member of the Racquet Club, Rittenhouse Club, Union League, Sons of the Revolution, and Gulph Mills Golf Club.

He is survived by his widow, Mrs. Sarah Pepper Whelen; a daughter, Miss Maria Pepper Whelen; and a brother, Col. Townsend Whelen.

Funeral services were held on July 31st in St. Asaph's Church, with burial in the churchyard.

H. OTTO WITTPENN

HOBOKEN, N. J.—H. Otto WittPenn, three times mayor of Jersey City, formerly naval officer of the port of New York, and for the past two years a state highway commissioner, died on July 25th in his 59th year. In addition to his many other activities he was chairman of the board of Christ Hospital, Jersey City, as well as president of the Hoboken Boy Scout Council.

The funeral service was at Holy Innocents' Church, Hoboken, the Rev. Thomas A. Conover, rector of St. Bernard's Church, Bernardsville, officiating.

NEWS IN BRIEF

CONNECTICUT—A memorial pulpit will be installed at St. James' Church, Derby, and the chancel and the entire interior of the church will be repainted and redecorated during August while the rector, the Rev. Charles W. Hubon, is away on his vacation.—E. C. Mercer, popularly known as "Ted" Mercer, who has conducted hundreds of missions, will address the congregations of several parishes in the diocese in the near future. In some instances the missions will be strictly parochial while in other communities several churches are to unite in sponsoring the services. In Rockville, where the Rev. Henry B. Olmstead is rector, the Congregational, Methodist, and Baptist churches are cooperating with St. John's.—Mrs. Chauncey Clark Kennedy of New Haven is recovering slowly but surely from a long illness. At present she is at the Kennedy Cape Cod home in Chatham. While in New Haven Mrs. Kennedy is associated with her husband, secretary of the Catholic Congress, whose offices are in that city.—The Rt. Rev. Stephen E. Keeler, D.D., Bishop Coadjutor of Minnesota, is spending his vacation in his old home in New Canaan, and on two recent Sundays he occupied the pulpit of St. Mark's.

MILWAUKEE—The Rev. Holmes Whitmore, rector of St. Paul's Church, Milwaukee, who was critically ill at Milwaukee Hospital for seven weeks, has returned to his rectory and is well on the road to recovery.—All Saints' Cathedral, Milwaukee, and Trinity Church, Wauwatosa, are conducting a camp at Nashotah for the boys of the two parishes.—Fergus With, president of the diocesan Young People's Society, has been elected president of the provincial Y. P. S., and is to represent the province of the Midwest at the national young people's conference in Faribault, Minn., this month.

NEBRASKA—St. Mark's Church at Palmer has ceased to exist, and Christ Church, Central City, has been given the church for use as a parish house. The cost of moving the church from Palmer, about \$425, will be taken over by the Church guild. It is hoped to have the building in place before winter.

NEWARK—Redecoration of St. Peter's Church, Rochelle Park, has been effected through the efforts of the parish women's guild.—Certain bequests made by the late Mrs. Harriet Shelton Sherman to her three sisters will after their death go to several churches and other institutions. The Western Counties Mission of Newark will receive through St. Peter's Church, Morristown, \$10,000, while St. Peter's will have one-fifth of both principal and interest of an unnamed amount, four other beneficiaries being designated to receive similar shares.—The services during July at Grace Church, Nutley, have been in charge of the Rev. William H. Watts, executive secretary of the Newark City Mission.—During the vacation, in August, of the Rev. L. Harold Hinrichs, rector of St. John's Church, Boonton, Morning Prayer on Sundays is under the auspices of the Young People's Fellowship, with Ernest Hezilt conducting the service.—The Rev. David Stuart Hamilton, D.D., rec-

tor of St. Paul's Church, Paterson, and Mrs. Hamilton are spending their vacation at Moosehead Lake, Me.

SOUTHWESTERN VIRGINIA—The Rev. William C. Marshall, rector of St. John's Church, Bedford, conducted a preaching mission at Grace Church, Massies Mill, from July 5th to 10th. The Presbyterian congregation in the same community had been holding a revival during the previous week and very considerably closed it with the morning service on Sunday, July 5th, so that the mission at Grace Church could begin that evening. In appreciation of this courtesy, the Rev. Frank Mezick omitted his morning service at Grace Church and, with a part of his congregation, assisted in the service in the Presbyterian church. The Presbyterian minister and many of his congregation responded by attending the mission in Grace Church.—Samuel M. Golladay was elected a vestryman of Christ Church, Norwood, at a meeting held on Sunday, June 28th. Mr. Golladay succeeds the late John E. Johnson, who was for many years a member of the vestry and senior warden.

UTAH—The second annual conference of the Young People's Fellowship of Utah was held July 17th, 18th, and 19th at Mueller's Park, about fifteen miles north of the city. The Rev. A. Leonard Wood, director of Young People's Fellowship Work in Utah, assisted by Mrs. E. C. Clay and Miss F. Adkins of Salt Lake City, had charge of the young people. Every chapter in the district was represented. On Sunday the Very Rev. Henry A. Post, dean of St. Mark's Cathedral, spoke to the gathering on the Meaning and Value of Christian Fellowship. The Rev. A. E. Butcher of St. Paul's was a visitor Sunday afternoon.

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